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EDUCATION MANUAL

SPOKEN JAPANESE

BASIC COURSE --

UNITS 1-12



**Selected and Prepared by the Editorial Staff, United States Armed Forces Institute
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Spoken Japanese

BASIC COURSE · UNITS 1-12

by Bernard Bloch and Eleanor Harz Jorden

with the collaboration of Mikiso Hane, Toshio Kono, and others



PUBLISHED FOR THE UNITED STATES ARMED FORCES
BY THE LINGUISTIC SOCIETY OF AMERICA AND THE INTENSIVE LANGUAGE PROGRAM
AMERICAN COUNCIL OF LEARNED SOCIETIES

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WAR DEPARTMENT

Washington 25, D. C., 1 January 1945

[A. G. 300.7 (1 Jan. 45).]

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INTRODUCTION

1. The purpose of this course is to give you a general introduction to the Japanese language. It contains all the essential grammar for learning to speak everyday Japanese; and its vocabulary, though small, is built around a number of the most useful and common situations. The course is based on the principle that IF YOU WANT TO LEARN TO UNDERSTAND A LANGUAGE, YOU MUST HEAR IT SPOKEN, AND IF YOU WANT TO LEARN TO USE IT YOURSELF, YOU MUST PRACTICE SPEAKING IT.

The students for whom this book is written will often have no teacher available. Accordingly, the course has been made as nearly self-teaching as possible. This Manual covers the course completely; you will need no other reference material.

2. The Japanese language is spoken by about 73 million people in the islands of Japan, and by more than 5 million others in Japanese-occupied areas (Korea, Formosa, Manchukuo, and the Pacific Islands). So far as we can tell, it is not closely related to any other language in the world. The common notion that Japanese and Chinese are related arises from the fact that the Japanese write their language with symbols taken over from Chinese. Actually, Japanese is no more similar to Chinese than it is to English.

The Japanese spoken in different parts of Japan is not all of one kind. Speakers in different parts of the country use different varieties or dialects of the language, just as Americans do in different parts of the United States. Unlike the United States, however, Japan has adopted one variety as the standard—the speech of educated persons in Tokyo. The Tokyo dialect is taught in all Japanese schools, and has thus come to be understood and accepted in all parts of the country. This is the variety of Japanese taught in the present Manual. If you learn it, every Japanese will understand you, and most Japanese, except some living in country districts, will be able to use it in talking to you.

If you find yourself in a part of the country where the usual pronunciation is different from the kind taught in this Manual, you should imitate the people around you. All varieties of Japanese are equally correct, so long as native speakers actually use them.

3. You will need two things for your course in spoken Japanese: this Manual, and a native speaker of the language. The two must be used together; neither one is of any use without the other.

The Manual has been so organized that you can use it either by yourself or in a group. If you work in a

group and have no regular teacher, choose one member of the group to act as LEADER.

4. A native speaker is the only good source of first-hand knowledge of any language. Only a native speaker can tell you whether your pronunciation sounds normal, and whether the sentences you use in your Japanese conversations are actually Japanese.

The method used in this Manual requires the presence of a native speaker of Japanese at every session of the group. If no native speaker is available, you can use instead the phonograph records that are supplied with the Manual. Even if you have a native speaker at hand, you can still make good use of the phonograph records for extra drill and for review. The records can't answer questions, but they can give you the same word or sentence over and over again in exactly the same way.

The native speaker is referred to in this Manual as the GUIDE. The Guide's job is to act as a model for you to imitate, and to check your pronunciation and usage. He is not responsible for selecting and arranging the material to be learned, and he should never try to explain Japanese grammar to you. This is done by the Manual; no other teacher is necessary.

If possible, your Guide should speak the kind of Japanese shown in this Manual; but if he speaks a slightly different variety, or if his speech differs from the printed version in the place of the word accent, don't worry about the difference. So long as he is

familiar with the standard language taught in Japanese schools, his pronunciation will be just as useful to you as the straight Tokyo version marked in the Manual. When the Guide and the Manual differ, follow the Guide. Only by direct imitation will you learn to speak with fluency.

THE GUIDE IS ALWAYS RIGHT. Since he is a native speaker of Japanese, whatever he says in his own language is correct. If there is a difference between the Guide and the Manual on a point of usage, the reason is not that one or the other must be wrong, but that not all speakers of Japanese talk in exactly the same way.

This does not mean, however, that the Guide is equipped to explain his language to you or to tell you anything useful about its grammar. No person, regardless of his native language, can analyze and explain the facts of language unless he has made a special study of the subject. For all grammatical explanations, you should rely exclusively on this Manual.

In working with a Guide, always bear in mind that what he should give you is not remarks ABOUT the language but the LANGUAGE ITSELF.

5. The Manual is divided into five major parts, each containing six Units. The last Unit in each part is a Review. Except for these Reviews, Units are organized according to the following plan.

The Unit consists of three Sections. Section A con-

tains a list of Basic Sentences, a Pronunciation Practice (in Part One), Notes, and an Exercise, as well as instructions for studying. Section B is organized exactly like Section A. Section C contains a final check-up on the Unit, a model conversation called Listening In, and a passage devoted to Free Conversation.

The new words and expressions introduced in each of the five parts of the Manual are listed in vocabularies at the end of the Review Units. At the end of the Manual, you will find two complete vocabularies—Japanese-English and English-Japanese—containing all the words used in the course.

6. The Basic Sentences in each Unit (Sections A and B) are arranged so as to give you a number of new words and a number of new ways of saying things. Normally, the new expressions in each sentence are presented separately in a 'build-up' before the sentence itself.

On the printed page the Basic Sentences are arranged in two columns—the Japanese on the right and the English on the left. In translating the separate words and phrases in the build-up before a sentence, the English equivalents follow the Japanese as closely as possible; in translating a complete sentence, the English equivalent often renders the meaning rather freely instead of copying the Japanese word for word.

YOUR FIRST JOB IS TO MEMORIZE THE BASIC SENTENCES. Practice them until you know them cold. Until you can rattle them off without hesitation, until you can understand them instantly and completely when

you hear them, you haven't learned them. Without this first step, none of the rest of the work in a Unit will be of any use to you. Above all, never study the Notes or try to do the Exercise in a particular Section until after you have learned the Basic Sentences.

Why memorize the Basic Sentences?—Because this is the quickest way to build up in your mind a stock of sentence patterns for actual use. Without such a stock, you will never get beyond the stage of putting one word painfully after another; with it, you can think in whole phrases and sentences, the way a native speaker does. Some of the Basic Sentences will come in handy just as they stand; others will probably never turn up in actual conversations. But all of them are useful as examples of common constructions, and all of them contain useful words.

7. The Pronunciation Practices in Units 1 through 5 are intended to help you improve your ability to imitate the Guide. No language has sounds exactly like those of any other. In Japanese you will find some sounds completely different from anything we have in English; and even the sounds that seem familiar to you are just different enough to require practice.

A good pronunciation is important for a number of reasons. If you expect to be understood when you speak a foreign language, you will have to pronounce it more or less the way people are used to hearing it. You may get by with a less-than-perfect accent; but if you vary too far from the natives' way of talking, people may

not be able to understand you at all. Moreover, the closer your own pronunciation comes to that of the native speakers around you, the more easily you will be able to catch what they are saying, and the more quickly you will be able to pick up new words and phrases when you hear them.

8. The Notes in Sections A and B of each Unit summarize for you the facts that you have learned in the Basic Sentences. Most of the Notes contain nothing that you could not figure out for yourself on the basis of what you have learned; but they are useful in saving you time and energy. Careful study of the Notes will show you how to use the expressions you have learned in new sentences of your own.

9. The Exercises in each Unit give you a chance to test yourself on the material you have learned. You should work through these Exercises carefully, without looking back at the Basic Sentences or the Notes. If you find that you can do them easily and without mistakes, it means that you are ready to go on to the next Section. If the Exercises seem difficult or if you make a good many mistakes, you need more time on that Section before continuing.

10. The Listening In in Section C gives you a number of conversations using the vocabulary and the constructions that you have learned up to that point. By listening to these conversations as they are read aloud by the Guide or by the voice on the phonograph

records, you will get practice in hearing and understanding Japanese. You may also get ideas from these model conversations for further conversations of your own.

11. The Free Conversation at the end of the Unit represents the central aim of the course. To converse easily in Japanese, you must know thoroughly everything that has been introduced in the Unit you are working on. It is not enough to understand the new constructions; you must be able to say the Japanese sentences without hesitating and without having to translate in your mind from English to Japanese. Only constant drilling on a number of memorized sentences will give you the fluency that you need for ordinary everyday conversation.

When you take part in a conversation with the Guide or with other members of your group, try to speak easily and naturally. Don't try to bring in new expressions that have not appeared yet in the Units. Stick to what you have studied and practice it thoroughly. If your conversations during the first few weeks seem pretty simple, remember that you cannot talk about more interesting topics until you have mastered the fundamentals.

12. When you have finished this course, you will have a valuable tool: the ability to talk with people who know Japanese but not English. You must not think, however, that the thirty Units of this Manual

have taught you everything there is to know about speaking Japanese. You have been given a good start, and a solid foundation to build on; you should go on from there and learn by observing the usage of native speakers with whom you come in contact.

Whenever you have a chance to speak Japanese, be on the look-out for new words. If you hear a word that you don't understand, ask for the meaning in Japanese. Keep adding to your vocabulary; keep polishing your pronunciation; keep practicing constantly.

TO THE LEADER

In leading the group, you have the following jobs:

1. Before you actually begin the course, be sure that all members of the group read the Introduction to this Manual. See to it that the Guide (if you have one) is supplied with a copy of the Guide's Manual, and that he reads the Introduction in it.

2. Before each meeting of the group, look over all the material that you are going to cover in that meeting, and be sure you know exactly in what order everything is to be done. If possible, tell the Guide too, so that he can look over the material which he is to present. If you have no Guide, be sure that the phonograph

and the records are ready and in working condition.

3. During the meeting, keep order, and keep things moving. Whenever you have to call on different members of the group to recite, change the order in which you call on them, so that no one can guess in advance what he will be asked to do. Be sure that every member of the Group speaks loudly and clearly at all times.

Your Guide may not know any English. In that case, you will have to communicate with him by hand signals. These are explained to him in Japanese in the Guide's Manual. They will enable you to tell him when to begin reading, when to speak slower, faster, or louder, and when to repeat. Here they are:

- | | |
|---|--------|
| 1. Index finger raised | BEGIN |
| 2. Hand raised, palm outward | STOP |
| 3. Palm down, hand moved slightly from side to side | SLOWER |
| 4. Palm up, hand moved quickly up and down | FASTER |
| 5. Hand touching your ear | LOUDER |
| 6. Beckoning with index finger | REPEAT |

Remember that you are learning the language too. Do everything the other students are asked to do. If you fall behind, you can no longer function efficiently as Leader.

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PART ONE

UNIT 1

GETTING AROUND

Don't start with this until everyone has read the Introduction and you are sure you are starting right.

To the Leader: Read the following to the group before starting in with the Guide or records on the Basic Sentences. Be sure everyone understands what is going to be done.

SECTION A

In the list of Basic Sentences, the Japanese material appears in the right-hand column, written in a simplified spelling that will help you to follow the sounds as you hear them spoken and to recall them later on. The English equivalents of the Japanese words and phrases are given in the left-hand column.

If you have a Guide, here is what you should do in studying the Basic Sentences:

1. The Leader reads the first English word or phrase.
2. The Guide speaks the Japanese.
3. The whole group repeats what the Guide has said.
4. The Guide speaks the Japanese again.
5. The whole group repeats it again.

Proceed in this way through the whole list of Basic Sentences, with the Leader giving the English equivalent first, the Guide speaking the Japanese twice, and

the group as a whole repeating it after him each time.

If you are using the phonograph records, they will give you steps 1, 2, and 4. There is a pause in the record after each Japanese word or sentence, so that the group can repeat it.

Listen carefully to what the Guide says, and while you listen, try to keep in mind the meaning of what he says. When you repeat a word or a sentence after him, imitate him as accurately as you can. Copy the sounds he makes, the ups and downs of his voice, and the pauses he puts into a sentence. Try to make your own voice sound as nearly as you can like an echo of the Guide's. *Don't hold back because you are afraid of making mistakes.* Everybody makes mistakes at first, and the only way to correct them is to keep on trying. Speak up loud and clear, and always keep the session as lively as possible.

[1-A] 1

As you listen to the Guide and as you imitate him, keep your eyes on the Japanese spelling in the right-hand column. If you do this, you will soon learn what the letters stand for, and will be able to use the printed material in this book for individual study. However, you must always remember that the spelling is not the language; your job in this course is not to master the spelling, but to learn to recognize and produce the sounds. The best way to learn a language is through the ear, not through the eye. *Whenever the spoken sounds that you hear from your Guide seem to disagree with the spelling in this book, follow the sounds and skip the spelling.*

As long as you have a Guide or phonograph records for this course, do not try to read ahead from the

Japanese spelling. It is much better, at least in the first twelve Units, to say nothing in Japanese that you have not first heard from a native speaker. Practice the Basic Sentences whenever you can with your Guide as a model; hear before you speak; and imitate before you strike out on your own.

NOTE: In the English equivalents in the left-hand column you will sometimes find words enclosed in parentheses () or square brackets []. Words in parentheses are explanatory, or represent something in the Japanese that needn't be expressed in the English equivalent. Words in square brackets are put in to make the English sentence sound smoother and more natural, but do not correspond to anything actually present in the Japanese.

1. Basic Sentences

Record 2A, beginning

— ENGLISH EQUIVALENTS —	— JAPANESE —
1. Good morning.	<i>Ohayoo gozaimasu.</i>
2. Good day <i>or</i> Hello.	<i>Koñniti wa.</i>
3. Good evening.	<i>Koñbañ wa.</i>
how?	<i>ikága</i>
4. How are you?	<i>Ikága desu ka?</i>
health <i>or</i> good spirits	<i>gěñki</i>
5. I'm well.	<i>Gěñki desu.</i>

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as usual, without change	<i>aikawarazu</i>
6. I'm well as usual.	<i>Aikawarazu gěñki desu.</i>
7. Good-bye.	<i>Sayonára.</i>
8. Excuse me <i>or</i> Pardon me.	<i>Gomeñnasái.</i>
9. Please.	<i>Dóozo.</i>
10. Thank you.	<i>Aríгатoo gozaimasu.</i>
11. Don't mention it.	<i>Dóo itasimásite.</i>

- 12a. Yes. *Hái.*
 12b. *or* (another word for Yes) *Ée.*
 13. No. *Iie.*
 more (additional) *moo*
 once *itido*
 please say *itte kudasái*
 14. Please say it again. *Moo itido itte kudasái.*
 slowly *yukkúri*
 please speak *hanásite kudasai*
 15. Please speak slowly. *Yukkúri hanásite kudasai.*
 more (in degree) *móttö*
 clearly *hakkíri*
 16. Please speak more clearly *Móttö hakkíri hanásite kudasai.*
 a bit *tyóttö*
 please wait *mátte kudasai*
 17. Please wait a moment. *Tyóttö mátte kudasai.*
 18. Do you understand? *Wakarimásu ka?*
 (*lit.* Is it clear?)
 19. Yes, I do understand. *Hái. Wakarimásu.*
 20. No, I don't understand. *Iie. Wakarimaséñ.*
 21. Did you understand? *Wakarimásita ka?*
 well *yóku*
 22. I understood perfectly. *Yóku wakarimásita.*

23. I didn't understand very well. *Yóku wakarimaséñ desita.*

Record 2B, beginning

- what place? *dóko*
 in what place? *or* *dóko ni*
 where?
 there is *or* there are *arimásu*
 24. Where is there one? *Dóko ni arimásu ka?*
 restaurant *ryooríya*
 as for the restaurant *ryooríya wa*
 25. Where is there a restaurant? *Ryooríya wa, dóko ni arimásu ka?*
 hotel *hóteru*
 movie theater *eigákañ*
 railroad station *teisyaba*
 toilet *beñzyó*
 26. Where's there a toilet? *Beñzyó wa, dóko ni arimásu ka?*
 this place *koko*
 in this place *or* here *koko ni*
 27. There's one here. *Koko ni arimásu.*
 28. The railroad station's here. *Teisyaba wa, koko ni arimásu.*
 that place (near-by) *soko*
 that place (far off) *asoko*

there is not <i>or</i> there are not	<i>arimasēn</i>
29. There isn't any there.	<i>Soko ni arimasēn.</i>
right	<i>migi</i>
side	<i>hóo</i>
the right side	<i>migi no hóo</i>
30. There's one on the right.	<i>Migi no hóo ni arimasu.</i>
left	<i>hidari</i>
31. The hotel's on the left.	<i>Hóteru wa, hidari no hóo ni arimasu.</i>
straight	<i>massúgu</i>
the front <i>or</i> ahead	<i>saki</i>
straight ahead	<i>massúgu saki ni</i>
32. There's one straight ahead.	<i>Massúgu saki ni arimásu.</i>

Before going through this list a second time, read over by yourself the following comments on the Japanese spelling.

2. Comments on the Japanese spelling in this book

The Japanese write their language with a complicated system of characters taken over from the Chinese. You have seen such writing, and you know how baffling it looks. Since the purpose of this course is to teach you to SPEAK AND UNDERSTAND Japanese, not read it, no Japanese writing will appear in this book. Instead, the

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Japanese words and sentences are written down in the ordinary letters of our own alphabet. The spelling used in this book is essentially the same as the spelling adopted by the Japanese Government in 1937 (Kokutei Rōmazi).

It is important for you to bear in mind that this spelling is only an AID TO LISTENING. It will help you to follow the Japanese expressions as you hear them spoken, and to recall afterwards what they sounded like; but it cannot take the place of the actual sounds. The real content of this course—the part that you should concentrate on above everything else—is the spoken Japanese that you hear from your Guide or on the phonograph records. **Whenever you hear something from your Guide that seems different from what you find written in this book, follow your ear, not your eye.**

The Japanese spelling in this book may seem queer to you at first; but you will quickly get used to it, and in a few days you will have no trouble in using it to follow the spoken sounds. Most of the letters are used with values close to the ones they have in English spelling. The exceptions to this rule will be explained as you go along, and you will have a chance to practice the pronunciation of all the sounds in the language, with your Guide as a model. Until the value of a particular letter has been made clear to you, don't be disturbed if it seems to be used in a peculiar way; simply disregard anything in the spelling that bothers you, and concentrate on the sounds.

Until the letters and the sounds they stand for can be discussed in more detail, the following list will help you over most of the difficulties.

<u>Letter in the Japanese spelling</u>	<u>Sound represented by the letter</u>
<i>g</i> at the beginning of a word.....	like the 'g' in 'go'
<i>g</i> in the middle of a word.....	like the 'ng' in 'singer'
<i>h</i> before <i>a</i> , <i>e</i> , <i>i</i> , or <i>o</i>	like the 'h' in 'hot'
<i>h</i> before <i>u</i>	like 'f', or like the 'h' in 'hoot'
<i>ñ</i> at the end of a word.....	like the 'n' in 'pen' or like the 'ng' in 'sing'
<i>ñ</i> in the middle of a word.....	like 'n' or 'm' or 'ng', depending on what follows
<i>r</i>	a sound made by a quick up-and-down movement of the tongue tip (not like the 'r' in 'red')
<i>s</i> before <i>a</i> , <i>e</i> , <i>o</i> , or <i>u</i>	like the 's' in 'so'
<i>s</i> before <i>i</i>	} something like the 'sh' in 'she'
<i>sy</i>	
<i>t</i> before <i>a</i> , <i>e</i> , or <i>o</i>	like the 't' in 'take'
<i>t</i> before <i>u</i>	like 'ts' run together
<i>t</i> before <i>i</i>	} something like the 'ch' in 'cheek'
<i>ty</i>	
<i>z</i> before <i>a</i> , <i>e</i> , <i>o</i> , or <i>u</i>	like the 'z' in 'zero'
<i>z</i> before <i>i</i>	} something like the 'j' in 'jeep'
<i>zy</i>	

The consonant letters *b*, *d*, *k*, *m*, *n*, *p*, *w*, *y* are used very much as in English. The vowel letters *a*, *e*, *i*, *o*, *u* will be discussed in the Pronunciation Practice in Section B of this Unit. Under certain conditions, to be explained later, the vowels *i* and *u* are silent.

An accent mark over a vowel letter (*á*, etc.) shows the accented syllable of the word—the one that is made more prominent than the rest. Take care not to exaggerate the accent; notice that in Japanese the accented syllable is distinguished from the other syllables

of a word or phrase only by being spoken on a slightly higher pitch. In this matter, as in all others, imitate the Guide as closely as you can.

Each word is written as a separate unit, with a blank space before and after it. But as you listen to the Guide, you will notice that the words in a sentence are not pronounced separately. They are run together without interruption, just as if they were all one long word. In this respect, Japanese is just like English; when you speak English, you run your words together with hardly any breaks at all. If you say the sentence 'There is one on the right' in a natural, easy-going manner, without special emphasis on any particular word, the five words will sound as if they were all one; you may even pronounce the first two words together in one syllable, saying 'There's' instead of 'There is'. This doesn't mean that your speech is sloppy or careless; it simply means that you are talking naturally, the way anyone talks his native language in ordinary, every-day conversation. If you heard a foreigner trying to say the same sentence, but putting a pause after every word, you wouldn't call his pronunciation very good.

Not every sentence in Japanese is pronounced all in one piece. Many sentences, especially long ones, are broken up into smaller sections with pauses between, just as a long sentence in English may be. All such pauses within a sentence are marked in the Japanese spelling in this book by commas. Wherever you see a comma in the Japanese spelling, it means that you may make a slight pause at that point. But when two or

more words are written without a comma between them, you must rattle them off as if they were all one single word.

The only safe rule, in this matter as in everything else, is to follow your Guide or the speaker on the records, and say everything that he says in exactly the way that he says it. Wherever he puts in a pause, you put one in too; wherever he runs words together, you run them together too.

3. Practice on the Basic Sentences

When you are sure that you understand the comments on the Japanese spelling, go through the Basic Sentences of Section A two or three more times, first in unison, then taking turns around the group with the repetitions. While the Guide and the other members of the group are speaking, listen carefully; and as you listen, keep thinking of the sound and the meaning of the Japanese expressions. DURING THIS PRACTICE DO NOT SAY ANY JAPANESE WORD OR PHRASE UNLESS YOU HAVE JUST HEARD IT FROM THE GUIDE OR ON THE RECORDS.

4. Review of the Basic Sentences: Covering the English

Turn back to the Basic Sentences and cover the English column. Read the Japanese to yourself, saying the sounds out loud and recalling what they were like in the Guide's pronunciation. See how quickly you can

call to mind the meaning of each Japanese expression. If any word or phrase gives you trouble, put a check mark beside it and go on to the end of the list before uncovering the English column to find out what the meanings are. Try the difficult ones again before you look at the English. When you have checked the English equivalents once, go through the list again, but this time skip around so as to come to the Japanese expressions in a different order. Try to reach the point of recognizing the meaning of every Japanese expression instantly.

5. Notes

In this section you will find Notes on the use of words and the make-up of sentences that will help you to understand the structure of the language. You should study these Notes by yourself, and make sure at every step that you really understand them. If you do, they will improve your command of Japanese and your ability to make up new sentences. In general, the Notes contain nothing that you could not figure out for yourself on the basis of the material you have memorized. Instead of giving you rules to learn, they merely summarize what you already know.

Each Note usually begins by quoting one or more of the Basic Sentences. These are identified by their number. An asterisk (*) before a sentence number means that only part of the Basic Sentence is quoted in the Note—the part that contains the word or the construction to be discussed. Before reading the discussion, you should refresh your memory of the Basic Sentences by going carefully through the ones that are quoted at the beginning of the Note.

Each Note usually ends with a list of additional examples illustrating the point discussed. These examples contain nothing new. If you have memorized the Basic Sentences, you will understand

them without trouble. They are not meant to be memorized; but it will pay you to read them out loud to yourself and to study them carefully, so as to be sure that you fully understand the point discussed in the Note.

The Notes are numbered consecutively within each Unit. Note 1.4 is the fourth Note in Unit 1, Note 3.7 is the seventh Note in Unit 3, and so on. Whenever you find a cross reference from one Note to another, it will help your understanding of the discussion if you will look back at the earlier Note and read over what you find there.

Bear in mind that the backbone of this course is the Japanese material in the Basic Sentences. Your chief task is to learn that, and to learn it cold. The Notes are merely a device to help you see the structure of what you have learned; you should read them only after you have finished memorizing the Basic Sentences of the Unit, and you should never make the mistake of regarding the Notes as more important than the Basic Sentences.

Note 1.1. Particles *ni* and *wa*

- | | |
|----------------------------------|---|
| 25. Where is there a restaurant? | <i>Ryooriya wa, doko ni arimasu ka?</i> |
| 28. The railroad station's here. | <i>Teisyaba wa, koko ni arimasu.</i> |
| 31. The hotel's on the left. | <i>Hóteru wa, hidari no hoo ni arimasu.</i> |

Ni and *wa* belong to an important group of words that we shall call PARTICLES. Their purpose is to show the relation of one word to another, or to connect the different parts of a sentence; they often correspond to such English words as 'in', 'at', 'from', 'of', 'but',

'because', etc. Many particles correspond to several different English words, depending on the way they are used in particular sentences; some particles cannot be translated into English at all. The best way to learn the use and meaning of particles is to learn them in phrases and sentences, and to remember the meaning of the whole expression.

In the sentences of this Unit, the particle *ni* corresponds to the English words 'in' and 'on'. The particle *wa* has no exact equivalent in English; it indicates the TOPIC of the sentence—the thing you are going to talk about. In sentence 25, the phrase *ryoortya wa* means

literally 'as for a restaurant', and the whole sentence means 'As for a restaurant, where is there one?'

Notice how these particles are pronounced. They are tacked on to the preceding word as if they were a part of it, without any pause between. This is true of all particles in the language: every particle is pronounced as if it were a piece of the preceding word. You may sometimes pause after a particle, but never before it.

Here are some more sentences with *ni* and *wa*. These additional examples contain nothing new; if you have memorized the Basic Sentences, they will give you no trouble at all.

- (a) Where is there a hotel?
- (b) There's one over yonder.
- (c) The toilet is straight ahead.
- (d) There isn't any over there.
- (e) The restaurant is there.
- (f) Where is there a movie theater?
- (g) There isn't any here.
- (h) There's one on the left.
- (i) Where is there a railroad station?
- (j) The railroad station's on the right.

Hóteru wa, dóko ni arimásu ka?
Asoko ni arimasu.
Beñzyó wa, massúgu saki ni arimasu.
Asoko ni arimaséñ.
Ryoortya wa, soko ni arimasu.
Eigákāñ wa, dóko ni arimásu ka?
Koko ni arimaséñ.
Iidari no hoo ni arimasu.
Teisyaba wa, dóko ni arimásu ka?
Teisyaba wa, migi no hoo ni arimasu.

Note 1.2. Particle *ka* in questions

4. How are you? *Ikága desu ka?*
18. Do you understand? *Wakarímásu ka?*
24. Where is there one? *Dóko ni arimásu ka?*

In all these questions, the last word is *ka*. This is a particle that acts as a kind of verbal question-mark. Every normal question in Japanese ends in *ka*; and any statement can be turned into a question by adding *ka* at the end, without any other change.

For instance, here is a statement: *Hóteru wa, migi no hoo ni arimasu* 'The hotel's on the right'. If you add *ka*, the sentence is turned into a question: *Hóteru wa, migi no hoo ni arimásu ka?* 'Is the hotel on the right?' Here is another statement: *Koko ni arimasén* 'There isn't any here'. Add *ka*, and you have a question: *Koko ni arimasén ka?* 'Isn't there any here?'

Additional examples of questions:

- (a) Is there one here? *Koko ni arimásu ka?*
(b) Is the restaurant
 here? *Ryooriya wa, koko ni
 arimásu ka?*
(c) Is the toilet straight
 ahead? *Benzyó wa, massúgu saki
 ni arimásu ka?*
(d) Is the movie theater
 on the right? *Eigákān wa, migi no hoo
 ni arimásu ka?*
(e) Didn't you understand? *Wakarimasén desita ka?*

Note 1.3. Verbs: present and past

Wakarímásu means 'I understand' or 'you understand' or 'he understands' (literally 'it is clear'); *wakarímásita* means 'I or you or he understood' (lit. 'it was clear'). *Wakarímásu* is in the PRESENT TENSE, *wakarímásita* is in the PAST TENSE.

Any Japanese word that has a present-tense form ending in *-másu* and a past-tense form ending in *-másita* is a VERB; and all Japanese verbs have these two forms (as well as several other forms). So far, the only verbs that you can recognize as such are *wakarímásu*, *arimásu*, and *gozaimásu*. The Basic Sentences contain some other verbs in addition to these, but they do not appear in the present or past tense and so you can't spot them yet.

The sentence *Aríгато gozaimasu* corresponds to English 'Thank you', but the literal meaning is 'You are obliging'. The Japanese use it chiefly to thank someone for a favor that is still going on at the time they are speaking. If the favor is already past, they say *Aríгато gozaimásita* 'You have been obliging' (past tense). For instance, if someone is walking along with you and pointing out the sights, you might thank him by saying *Aríгато gozaimasu* while his kind action is still going on; but if he has pointed out the way to you and is about to leave, you would say instead *Aríгато gozaimásita*, because the kind action is already in the past.

Additional examples of the past tense:

- | | |
|-----------------------------------|------------------------------------|
| (a) There was one straight ahead. | <i>Massúgu saki ni arimásita.</i> |
| (b) There was one on the left. | <i>Hidari no hoo ni arimásita.</i> |
| (c) There was one there. | <i>Soko ni arimásita.</i> |
| (d) Where was there one? | <i>Doko ni arimásita ka?</i> |
| (e) Was there one here? | <i>Koko ni arimásita ka?</i> |

Note 1.4. Verbs: affirmative and negative

Compare *wakarimásu* with *wakarimasén*, *arimásu* with *arimasén*. *Wakarimásu* means 'I understand' or 'you understand' or 'he understands' (lit. 'it is clear'); *arimásu* means 'there is' or 'there are'. *Wakarimasén* means 'I don't understand' or the like (lit. 'it isn't clear'); *arimasén* means 'there is not' or 'there are not'. A verb that ends in *-másu* is AFFIRMATIVE; to make it NEGATIVE you change the ending *-másu* to *-masén*.

In the sentence *Yóku wakarimasén desita*, the meaning is again negative, but here it refers to the past, not the present: *wakarimasén desita* means 'I (or you or he) DID not understand' (lit. 'it WAS not clear'). To form the past tense of a negative verb like *wakarimasén* or *arimasén* you add the word *desita*. For instance, to make the sentence *Koko ni arimasén* refer to the past, you say *Koko ni arimasén desita* 'There wasn't any here'.

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Additional examples of negative verbs:

- | | |
|-------------------------------------|---|
| (a) There isn't any over there. | <i>Asoko ni arimasén.</i> |
| (b) The hotel isn't straight ahead. | <i>Hóteru wa, massúgu saki ni arimasén.</i> |
| (c) Wasn't there one on the left? | <i>Hidari no hoo ni arimasén desita ka?</i> |
| (d) Wasn't there one over there? | <i>Asoko ni arimasén desita ka?</i> |
| (e) Isn't the restaurant there? | <i>Ryooriya wa, soko ni arimasén ka?</i> |

Note 1.5. Nouns

Ryooriya, *hóteru*, *teisyaba*, *eigákān*, and *beñzyó* belong to a group of words called NOUNS. Other nouns that you have learned in this Unit are *migi* 'right', *hidari* 'left', *hoo* 'side' or 'direction', and *saki* 'front' or 'ahead'.

In English, the words 'right' and 'left' are sometimes nouns ('Go to the right', 'Stand on the left'), sometimes adjectives ('the right hand', 'the left side'). In Japanese, *migi* and *hidari* are always nouns. This means that when they occur in a sentence, they are always used in the same way as other Japanese nouns.

Notice that *ryooriya* is translated sometimes 'A restaurant', sometimes 'THE restaurant'; *hóteru* means both 'A hotel' and 'THE hotel'; *teisyaba* means 'A railroad station' and 'THE railroad station'; and so on. There are no words in Japanese corresponding to the English words 'the' and 'a' (or 'an').

6. Exercise

The exercise in each Unit gives you a chance to see whether you understand the material in the Basic Sentences and the Notes. If you find that you can do the exercise easily and that your answers are mostly correct, it means that you have done a good job on the earlier parts of the Unit. If you have trouble with the exercise, or if your answers turn out to be mostly wrong, it means that you need to spend more time on the Basic Sentences and the Notes.

In this exercise, each English sentence is followed by three Japanese sentences. Only one of the three Japanese sentences fits the situation described by the English sentence. Read over all the Japanese sentences, and make sure that you know what each one means. When you have done this, pick out, from each set, the one Japanese sentence that fits the situation described.

1. You meet someone on the street:
 - a. *Arigatoo gozaimasu.*
 - b. *Koñniti wa.*
 - c. *Sayonára.*
2. You ask him how he feels:
 - a. *Ikága desu ka?*
 - b. *Wakarimásu ka?*
 - c. *Dóko ni arimásu ka?*
3. You want to know whether he understood what you said:
 - a. *Ryooríya wa, dóko ni arimásu ka?*
 - b. *Ikága desu ka?*
 - c. *Wakarimásita ka?*

4. Someone is speaking to you too fast, so you say:
 - a. *Yóku wakarimásita.*
 - b. *Dóo itasimásite.*
 - c. *Yukkúri hanásite kudasai.*
5. You ask someone to repeat what he has just said:
 - a. *Moo itido itte kudasái.*
 - b. *Aikawarazu géñki desu.*
 - c. *Ohayoo gozaimasu.*
6. You ask where there is a restaurant:
 - a. *Beñzyó wa, dóko ni arimásu ka?*
 - b. *Wakarimásu ka?*
 - c. *Ryooríya wa, dóko ni arimásu ka?*
7. You are told that it is on the left:
 - a. *Massúgu saki ni arimasu.*
 - b. *Hidari no hoo ni arimasu.*
 - c. *Migi no hoo ni arimasu.*
8. You step back to let someone else go through a door first:
 - a. *Koñbañ wa.*
 - b. *Géñki desu.*
 - c. *Dóozo.*
9. The other person lets you go first, so you say:
 - a. *Arigatoo gozaimasu.*
 - b. *Sayonára.*
 - c. *Ohayoo gozaimasu.*

10. A friend is walking ahead of you and you want to catch up:

- a. *Tyóttö mätte kudasai.*
- b. *Móttö hakkiri hanasite kudasai.*
- c. *Moo itido itte kudasái.*

11. You accidentally bump into someone:

- a. *Koñbañ wa.*
- b. *Gomeñnasái.*
- c. *Dóo itasímásite.*

12. You take your leave:

- a. *Sayonára.*
- b. *Dóozo.*
- c. *Hái.*

7. Check-Up on the Exercise

Working as a group, turn back to the exercise you have just done. The Leader will read the English sentences, one at a time, and will call on various members

in the group to read the Japanese sentence they have picked to fit the situation. When you are called on, give your answer promptly, speaking the Japanese in a loud, clear voice. You should also know what the other sentences in the same set mean, and explain why they don't fit the situation described by the English.

8. Review of the Basic Sentences: Covering the Japanese

Working individually, check once more your knowledge of the first group of Basic Sentences by covering the Japanese. Try to recall each Japanese expression as you read the English equivalents. Check those you can't get right away, and go back to them after finishing the group. Look at the Japanese only if absolutely necessary. Then skip around through the sentences to be sure you can still get the Japanese when you come to the English in a different order. If two of you can work together, taking turns giving each other the English equivalents, you will get a still better check on your learning.

SECTION B

This Section contains the same subdivisions as Section A. Go through them just as you did before. As you work through the Basic Sentences, the Leader will read the English equivalent once and the Guide will speak

the Japanese twice; repeat after the Guide each time in unison. Remember to think of the meaning of the Japanese as you hear it, and to imitate the Guide as closely as you can.

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1. Basic Sentences

Record 2B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
what?	<i>náñ</i>
33. What is it?	<i>Náñ desu ka?</i>
this thing <i>or</i> this <i>or</i> these as for this	<i>kore</i> <i>kore wa</i>
34. What's this?	<i>Kore wa, náñ desu ka?</i>
that thing <i>or</i> that (near-by) cigarette <i>or</i> cigarettes	<i>sore</i> <i>tabako</i>
35. That's a cigarette; Those are cigarettes.	<i>Sore wa, tabako désu.</i>
that thing <i>or</i> that (far off) match <i>or</i> matches	<i>are</i> <i>mátti</i>
36. That's a match; Those are matches.	<i>Are wa, mátti desu.</i>

Record 3A, beginning

building <i>or</i> buildings this building <i>or</i> these buildings	<i>tatémono</i> <i>kono tatémono</i>
37. What's this building?	<i>Kono tatémono wa, náñ desu ka?</i>
that building (near-by) that building (far off)	<i>sono tatémono</i> <i>ano tatémono</i>
38. That building's a hotel	<i>Sono tatémono wa, hóteru desu.</i>

cigarette[s] (as subject)	<i>tabako ga</i>
39. Are there [any] cigarettes? <i>or</i> Have you got [any] cigarettes?	<i>Tabako ga arimásu ka?</i>
40. Yes, there are; <i>or</i> Yes, I have [some].	<i>Hái. Arimásu.</i>
41. No, there aren't [any].	<i>Iie. Arimaséñ.</i>
please give match[es] (as object)	<i>kudasái</i> <i>mátti o</i>
42. Please give me a match; <i>or</i> Please give me [some] matches.	<i>Mátti o kudasai.</i>
43. Do you want it? (<i>lit.</i> Is it desirable?)	<i>Hosti desu ka?</i>
44. Yes, I do want it.	<i>Hái. Hosti desu.</i>
45. No, I don't want it.	<i>Iie. Hósiku arimaséñ.</i>
stomach	<i>onaka</i>
it has become empty	<i>sukimásita</i>
46. I'm hungry.	<i>Onaka ga sukimásita.</i>
meat	<i>nikú</i>
47. Do you want some meat?	<i>Nikú ga hosti desu ka?</i>
bread	<i>páñ</i>
48. I want some bread. (<i>lit.</i> Bread is desirable.)	<i>Páñ ga hosti desu.</i>
49. I don't want [any] meat.	<i>Nikú wa hósiku arimaséñ.</i>

- | | |
|--------------------------------|-------------------------------|
| vegetable <i>or</i> vegetables | <i>yasai</i> |
| cooked rice <i>or</i> a meal | <i>gohan</i> |
| fish | <i>sakana</i> |
| 50. I want [some] fish. | <i>Sakana ga hosti desu.</i> |
| throat | <i>nodo</i> |
| it has become dry | <i>kawakimásita</i> |
| 51. I'm thirsty. | <i>Nodo ga kawakimásita.</i> |
| cold water | <i>mizu</i> |
| 52. Do you want [some] water? | <i>Mizu ga hosti desu ka?</i> |
| coffee | <i>koohi</i> |
| tea | <i>otya</i> |
| milk | <i>gyuunyuu</i> |
| beer | <i>bitiru</i> |

2. Pronunciation Practice

The Leader will choose one member of the group to read the following section out loud, and the Guide or the speaker on the phonograph records will give you the Japanese words in the Practices. After each word that you hear from the Guide, repeat it after him in unison. Imitate his pronunciation as exactly as you can, with special attention to the sound that is being discussed. Go through each practice as often as you need to in order to get the pronunciation right. If you have a Guide, he will tell you whether your imitation of the Japanese satisfies him; if it doesn't, he will keep on saying the word over and over until you get it right. If you are using the phonograph records, the whole group should judge the quality of each man's pronunciation, and should keep on playing the Practice over and over until every man's imitation sounds like an echo.

On the phonograph records, the speaker will pronounce each Japanese word only once, with a pause after it long enough to let

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you repeat it after him at the same rate of speed. The English equivalents are printed in this book but are not given on the phonograph records.

Words in the Practices marked with an asterisk (*) have not been presented in the Basic Sentences for you to learn. In such cases practice the pronunciation, but don't worry about remembering the meaning until the word appears in the Basic Sentences as an item to be memorized.

There are five vowel sounds in Japanese, represented in our spelling by the letters *a*, *e*, *i*, *o*, *u*. Each letter is always used for the same sound, and each sound is always written with the same letter. In the following Practices, listen carefully to the vowel sounds in the Guide's pronunciation, and imitate them as exactly as you can.

The letter *a* stands for a sound like 'ah' or like the 'a' in 'father', but cut off short. It is very important to make this vowel, as well as all the others, as sharp and crisp as you can. If you drawl it, your pronunciation will strike a Japanese listener as queer, and he may have trouble in understanding you.

Record 1A, beginning

PRACTICE 1.

ikága how?
sayonára good-bye
wakarimásu ka do you understand?
tabako cigarette

The letter *e* stands for a sound like the 'e' in 'bet'. It is always cut off sharp and short, even when it comes at the end of a word. Don't pronounce a Japanese *e* like the 'ay' in 'day'; if you do, the Japanese listener will think you are trying to say the Japanese combination *ei* (as in *teisyaba*) and may misunderstand you completely.

Record 1A, after first spiral

PRACTICE 2.

géñki.....health
hóteru.....hotel
beñzyó.....toilet
kore.....this thing

The letter *i* stands for a sound like the 'i' in 'police', but cut off sharp and short. Notice that this vowel is always closer to the one in 'police' than to the one in 'bit'.

Record 1A, after second spiral

PRACTICE 3.

itido.....once
hakkíri.....clearly
migi.....right
hidari.....left

The letter *o* stands for a sound about halfway between the one in 'coat' and the one in 'caught', or like

the 'o' in 'horse', but always cut off sharp and short, and without an 'r' sound after it. Never pronounce a Japanese *o* like the 'o' in 'go'; if you do, the Japanese listener may misunderstand you completely.

Record 1A, after third spiral

PRACTICE 4.

mótto.....more
yóku.....well
dóko.....what place?
nódo.....throat

The letter *u* stands for a sound like the 'u' in 'put', or like a sound halfway between this and the 'oo' in 'boot'. It is always cut off short, even when it comes at the end of a word, and is usually pronounced without any puckering of the lips. Never pronounce a Japanese *u* like the 'u' in 'use'; if you do, the Japanese listener will probably have no idea what you are trying to say.

Record 1A, after fourth spiral

PRACTICE 5.

yukkúri.....slowly
kudasái.....please give me
massúgu.....straight
mizu.....water

Notice that every vowel always has its full sound, even when it has no accent. No Japanese vowel is ever

pronounced like the weak grunting sound at the end of the English word 'sofa'. Go through these five Practices again, and this time pay special attention to the unaccented vowels. When you say *wakarimásu ka* (Practice 1), be sure that you give every one of the four *a* sounds its full value; in *kudasái* (Practice 5), don't slur over the second syllable.

3. Practice on the Basic Sentences

Follow the same procedure here as you did in Section A. Go through the Basic Sentences of Section B two or three times more, repeating after the Guide in unison, and then take turns repeating individually. In your imitation, pay special attention to the vowel sounds you have just been practicing.

4. Review of the Basic Sentences: Covering the English

Make sure now that you know the material in the Basic Sentences of Section B. Cover the English column, and read the Japanese out loud to yourself. See how quickly you can call to mind the meaning of each Japanese word and sentence. Check the sentences that give you trouble, and go back to them a second time before you uncover the English. Then go through the list again, skipping around so as to come to the various Japanese expressions in a new order. When you are sure that you know the Basic Sentences by heart—but not

until then—go on to the Notes and read them carefully to yourself.

5. Notes

Note 1.6. Particles *ga* and *o*

39. Are there [any] cigarettes? *Tabako ga arimásu ka?*

42. Please give me a match. *Mátti o kudasai.*

The particles *ga* and *o* do not correspond to any particular words in the English equivalent. They follow a noun to show what part the noun plays in the make-up of the sentence.

Ga is the PARTICLE OF EMPHASIS. A noun followed by *ga* is an indispensable part of the sentence, intimately connected with the verb or other expression at the end of the sentence. It is usually emphatic. In this respect it differs from a noun followed by *wa*, which is usually unemphatic, and merely announces the topic of the sentence without being an essential part of the sentence itself (Note 1.1).

O indicates the DIRECT OBJECT of the verb; a noun before *o* names the thing upon which the action of the verb is directed, or the thing that is acted upon.

Notice the use of *wa*, *ga*, and *o* in these additional examples:

- (a) I want a cigarette (lit. A cigarette is desirable).
- (b) Do you want some tea? (lit. Is tea desirable?)
- (c) Is there a movie theater here?
- (d) There's no movie theater here (lit. As for a movie theater, there isn't [any] here).
- (e) I don't want any vegetables (lit. As for vegetables, they are not desirable).
- (f) Do you want [some] milk?
- (g) Please give me [some] meat.
- (h) What's that? (lit. As for that, what is it?)
- (i) That's a railroad station.
- (j) There's a restaurant here.
- (k) The restaurant is here.
- (l) Please give me [some] coffee.

Tabako ga hosti desu.
Otya ga hosti desu ka?
Eigákān ga, koko ni arimásu ka?
Eigákān wa, koko ni arimasēn.

Yasai wa, hósiku arimasēn.

Gyuunyuu ga hosti desu ka?
Nikú o kudasai.
Sore wa, nán desu ka?
Sore wa, teisyaba desu.
Ryooriya ga, koko ni arimasu.
Ryooriya wa, koko ni arimasu.
Koohi o kudasai.

Note 1.7. *Kudasai*

- 14. Please say it again. *Moo itido itte kudasai.*
- 15. Please speak slowly. *Yukkuri hanásite kudasai.*
- 16. Please speak more clearly. *Motto hakkiri hanásite kudasai.*
- 17. Please wait a moment. *Tyotto mätte kudasai.*
- 42. Please give me a match. *Matti o kudasai.*

These sentences are requests or commands; they all end with the word *kudasai*. In sentence 42, *kudasai* has its literal meaning, 'please give me'. In the other sen-

tences, *kudasai* is preceded by words that mean 'saying', 'speaking', and 'waiting'. The phrases *itte kudasai*, *hanásite kudasai*, and *mätte kudasai* mean 'please say', 'please speak', and 'please wait'.

You can go ahead and make up sentences of your own on the model of sentence 42. To ask somebody to give you something, you simply name the thing you want, with the particle *o* after it, and add *kudasai*.

To make up new sentences on the models of 14 to 17, you will have to wait until you know more about verb forms. Meanwhile, remember that a polite request ends with *kudasai*.

Additional examples:

- (a) Please give me a cigarette; *Tabako o kudasái.*
 or Please give me [some]
 cigarettes.
 (b) Please give me [some] *Pán o kudasai.*
 bread.
 (c) Please give me that. *Are o kudasái.*
 (d) Please give me that fish. *Ano sakana o kudásai.*

Note 1.8. *Arimásu* and *desu*

28. The railroad station *Teisyaba wa, koko ni*
 is here. *arimásu.*
 38. That building is a *Sono tatémono wa, hóteru*
 hotel. *desu.*

There are two different words in Japanese corresponding to the English word 'is': *arimásu* and *desu*. *Arimásu* means 'be in a particular place, exist'; *desu* acts primarily as a kind of equal-sign when you say that one thing is another. When *desu* follows a noun, as in sentence 38, it means that something 'is' that noun.

According to the definition given in Note 1.3, *arimásu* is a verb, but *desu* is not, since it has no form ending in *-másu*. We shall call *desu* a COPULA.

Arimásu, like any verb, is a complete sentence all by itself, and is often so used. *Desu*, on the other hand, is never used all by itself, but is always preceded by some

other word. Compare the following questions and answers:

- (a) Is there [any] bread? *Pán ga arimásu ka?*
 (b) There is. *Arimásu.*
 (c) Is that building a *Ano tatémono wa, teisyaba*
 railroad station? *desu ka?*
 (d) It's a railroad *Teisyaba desu.*
 station.

In the additional examples, see if you can tell the difference between the use of *arimásu* (or *arimasén*) and *desu*.

- (e) That's a restaurant. *Sore wa, ryooriya desu.*
 (f) This is coffee. *Kore wa, koohi desu.*
 (g) Where's the tea? *Otya wa, dóko ni arimásu ka?*
 (h) What's that? *Are wa, náñ desu ka?*
 (i) Those buildings are *Ano tatémono wa, hóteru*
 hotels. *desu.*
 (j) Is that building *Ano tatémono wa, massúgu*
 straight ahead? *saki ni arimásu ka?*
 (k) Here's [some] water. *Mizu ga koko ni arimasu.*
 (l) This is cooked rice. *Kore wa, góhán desu.*
 (m) The milk isn't here. *Gyuunyuu wa, koko ni*
 arimasén.

Note 1.9. Nouns again

Japanese nouns not only ignore the difference expressed in English by the words 'the' and 'a' (Note 1.5),

they also ignore the difference that we make between singular and plural. *Tabako* means not only 'a cigarette' and 'the cigarette', but also 'some cigarettes' and 'the cigarettes'; *mátti* means indifferently 'match' or

'matches'; *tatémono* means 'building' or 'buildings'. The sentence as a whole, or the general situation, will usually make it clear whether a noun refers to one person or object, or to more than one.

Note 1.10. *Koko, kore, kono*, and related words

From the sentences of this Unit we can extract three sets of words that form a symmetrical pattern both in form and in meaning:

koko 'this place'
soko 'that place'
asoko 'that place'

kore 'this thing, these things'
sore 'that thing, those things'
are 'that thing, those things'

kono tatémono 'this building'
sono tatémono 'that building'
ano tatémono 'that building'

In English we distinguish between 'here' and 'there', 'this' and 'that'; sometimes we add a third step, when we say 'this, that, and the other'. Japanese has a three-step system in words of this kind. *Koko, kore, kono* refer to what is close to the speaker; *soko, sore, sono* refer to what is a little removed; *asoko, are, ano* refer to what is distant. When speaker and hearer are not standing close together, *soko, sore*, and *sono* may refer to what is near the person spoken to. Sometimes the difference between *sore* and *are*, or between *sono* and *ano*, depends on familiarity instead of distance: you use *are* and *ano* in mentioning something for the first time, while it is still unfamiliar, but *sore* and *sono* afterwards.

The six words in the first two columns are nouns (Note 1.5). They are used like other Japanese nouns, with particles after them to show their relation to other

words in the sentence. *Kono, sono*, and *ano*, on the other hand, are not nouns, and are never used alone to mean 'this' or 'that'. They always stand immediately before a noun (in this case *tatémono*).

Additional examples:

- | | |
|--------------------------------------|--|
| (a) What's that? | <i>Are wa, náñ desu ka?</i> |
| (b) What's that building? | <i>Ano tatémono wa, náñ desu ka?</i> |
| (c) Do you want this? | <i>Kore wa hosti desu ka?</i> |
| (d) Do you want this fish? | <i>Kono sakana wa hosti desu ka?</i> |
| (e) That's a movie theater. | <i>Sore wa, eigákāñ desu.</i> |
| (f) That building's a movie theater. | <i>Sono tatémono wa, eigákāñ desu.</i> |

6. Exercise

Still working by yourself, read the following exercise and pick out the one Japanese sentence in each set that fits the situation described by the English sentence. Be sure you know what all the Japanese sentences mean, and practice them out loud.

1. You say that you are hungry:
 - a. *Páñ wa hósiku arimasén.*
 - b. *Onaka ga sukimásita.*
 - c. *Nódo ga kawakimásita.*
2. You go to a restaurant and ask for some fish:
 - a. *Sakana ga hosti desu.*
 - b. *Sore wa tabako desu.*
 - c. *Páñ wa hósiku arimasén.*
3. The waiter asks if you want some milk:
 - a. *Nikú ga, hosti desu ka?*
 - b. *Yasai ga, arimásu ka?*
 - c. *Gyuunyuu ga, hosti desu ka?*
4. The waiter brings tea but you don't want it:
 - a. *Hósiku arimaseñ.*
 - b. *Nódo ga kawakimásita.*
 - c. *Otya ga hosti desu ka?*
5. You tell the waiter you want beer:
 - a. *Bíiru wa arimasén.*
 - b. *Bíiru wa, koko ni arimasu.*
 - c. *Bíiru ga, hosti desu.*

6. You ask the waiter if he has any cigarettes:
 - a. *Nikú ga hosti desu ka?*
 - b. *Tabako ga arimásu ka?*
 - c. *Kore wa náñ desu ka?*
7. You ask for some matches:
 - a. *Mátti o kudasai.*
 - b. *Yukkúri hanásite kudasai.*
 - c. *Moo itido itte kudasái.*
8. You ask where there is a movie theater:
 - a. *Kore wa, náñ desu ka?*
 - b. *Eigákāñ wa, dóko ni arimásu ka?*
 - c. *Kono tatémono wa, náñ desu ka?*
9. A friend hands you something and you ask what it is:
 - a. *Kore wa, náñ desu ka?*
 - b. *Hosti desu ka?*
 - c. *Dóko ni arimásu ka?*
10. Your friend asks where the railroad station is and you tell him it is over yonder:
 - a. *Koko ni arimasu.*
 - b. *Asoko ni arimasu.*
 - c. *Soko ni arimasu.*
11. You want to know what building this is:
 - a. *Mizu ga hosti desu ka?*
 - b. *Ryooriya wa, dóko ni arimásu ka?*
 - c. *Kono tatémono wa, náñ desu ka?*

12. You are told that that building is a hotel:

- a. *Hóteru wa, hidari no hoo ni arimasu.*
- b. *Sono tatémono wa, hóteru desu.*
- c. *Teisyaba wa, koko ni arimasu.*

7. Check-Up on the Exercise

Working as a group, turn back to the exercise and check up to see whether you have got the answers right. Proceed just as you did in the corresponding part of Section A. The Leader will call on various members of the group to read out the Japanese sentence they have picked as the right one in each set, and to explain why the other sentences in the same set wouldn't fit.

8. Review of the Basic Sentences: Covering the Japanese

Working individually, work once more through the Basic Sentences of Section B. Cover the Japanese, and see how quickly you can recall each Japanese expression as you read the English equivalents. Don't try to translate the English word for word into Japanese; the whole Japanese sentence should come to you all in one piece. Proceed as you did at the end of Section A. Be sure that you really know all the Basic Sentences by heart before you leave this Unit.

SECTION C

Section C of each Unit gives you a chance to use the material you have learned. After a final check-up to make sure that you understand the Basic Sentences and the Notes, the Listening In will give you a number of actual conversations using the sentences you have memorized, and at the end of the section you will get a chance to use them yourself in talking with other members of your group. Your performance in this section will show you whether you have really mastered the Unit, or whether you need to spend more time on it. If you can follow the Listening In without any trouble, and if you can use the material fluently in simple conversation of your own, you are ready to go on to the next Unit. If you cannot do these things, you had better go through the whole Unit again at least once, working through the Basic Sentences and the Notes of Sections A and B until you can really use the Japanese.

1. Final Check-Up

This final check-up consists of two parts: a check-up on the vocabulary of the Unit, and a drill on the additional examples given in the Notes. The second part is not essential; use it only if the group has had time to study the additional examples with some care.

For the vocabulary check-up, all members of the group should close their books. The Leader will start the ball rolling by asking one of the other members of the group how to say some word or phrase in Japanese—

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for instance, 'cigarette' or 'good morning' or 'I don't want any bread.' If the man he has called on doesn't know the answer, the Leader should ask the same question of somebody else. Whoever gives the right answer will then take over, and ask a second question of the same kind, calling on anybody in the group to answer. Go on in this way until everybody has had a chance to ask and answer questions, and until most of the material in the Basic Sentences of the Unit has been covered.

For the drill on the additional examples in the Notes, keep your books open. The Leader will read out the English equivalent of one of the examples, and call on some member of the group to read the Japanese. Since the additional examples contain nothing new, you will know how to pronounce all the words without any trouble. After he has read the Japanese, the man first called on should then read out the English equivalent of some other sentence and call on a second member of the group to read the Japanese. Go on in this way until everybody has had a chance to read several of the Japanese sentences, and try to cover at least some of the examples in each Note. If you have a Guide, he will correct your pronunciation.

2. Listening In

Go through the following conversations with your group. The Guide or the speaker on the phonograph records will read them to you, with a pause after every

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sentence to give you time to repeat it after him. Speak up loud and clear, and imitate the Guide's pronunciation as closely as you can.

The first time through, keep your book closed and see how much you can understand through the ear alone. The second time through, open your book and follow the printed version with your eye as you listen. Go through each conversation as often as you need to in order to understand it all.

The conversations in the Listening In contain no new words and no sentence types that you have not already learned. If you have memorized the Basic Sentences, you will have no trouble in understanding what you hear. The Leader will discuss the meaning of the conversations with you, and the Guide, as usual, will tell you whether your pronunciation satisfies him.

Record 3B, beginning

1. MR. TANAKA MEETS MR. DOE ON THE STREET.

Tanaka: *Koñniti wa.*

Doe: *Koñniti wa.
Ikága desu ka?*

Tanaka: *Aríгатoo gozaimasu.
Aikawarazu géñki desu.
Tabako ga hosti desu ka?*

Doe: *Hái.
Aríгатoo gozaimasu.
Máiti ga arimásu ka?*

Tanaka: *Hái dóozo.*

Doe: *Aríгатоо gozaimasu.
Onaka ga sukimásita.
Ryooríya wa dóko ni arimásu ka?*

Tanaka: *Massúgu saki ni arimasu.
Wakarimásita ka?*

Doe: *Iie.
Wakarimaséñ desita.
Moo itido itte kudasái.*

Tanaka: *Ryooríya wa massúgu saki ni arimasu.*

Doe: *Yóku wakarimásita.
Sono tatémono wa náñ desu ka?*

Tanaka: *Sore wa teisyaba desu.*

Doe: *Ano tatémono wa náñ desu ka?
Hóteru desu ka?*

Tanaka: *Iie.
Eigákañ desu.
Hóteru wa migi no hoo ni arimasu.*

Doe: *Gomeñnasái.
Wakarimasén.
Doozo yukkúri hanásite kudasai.*

Tanaka: *Ano tatémono wa, eigákañ desu.
Hóteru wa, asoko ni arimasu.
Migi no hoo ni arimasu.*

Doe: *Aríгатоо gozaimásita.*

Tanaka: *Dóo itasimásite.
Sayonára.*

Doe: *Sayonára.*

2. MR. DOE GOES TO THE RESTAURANT AND SPEAKS TO THE WAITER.

Doe: *Nikú ga arimásu ka?*

Waiter: *Iie.
Nikú wa arimaséñ.
Sakana ga arimasu.
Hosti desu ka?*

Doe: *Iie.
Sakana wa hósiku arimaséñ.
Yasai ga arimásu ka?*

Waiter: *Hái.
Arimásu.*

Doe: *Yasai o kudasái.*

(The waiter is about to leave, but Mr. Doe continues.)

Doe: *Tyóotto mátte kudasai.
Nódo ga kawakimásita.
Koohti ga hosti desu.*

(After dinner he again speaks to the waiter.)

Doe: *Beñzyó wa, dóko ni arimásu ka?
Massúgu saki ni arimásu ka?*

Waiter: *Iie.*
Hidari no hoo ni arimasu.

Doe: *Yoku wakarimásita.*
Arigatoo gozaimásita.

3. MR. DOE APPROACHES A STRANGER WHO IS DEAF.

Doe: *Hóteru wa doko ni arimásu ka?*

Stranger: *Nán desu ka?*

Doe: *IIóteru wa doko ni arimásu ka?*

Stranger: *Tyótto mátte kudasai.*
Móttö hakkiri hanásite kudasai.

Doe: *IIóteru wa massúgu saki ni arimásu ka?*
Wakarimásita ka?

Stranger: *Hái.*
Wakarimásita.
Hóteru wa massúgu saki ni arimaséñ.
IIidari no hoo ni arimasu.

Doe: *Arigatoo gozaimasu.*

Stranger: *Wakarimaséñ desita.*
Nán desita ka?

Doe: *Sayonára!*

3. Free Conversation

This section is the pay-off; it is the goal toward which you have been working all through the rest of the Unit: a chance to use the material in a real situation. If you

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have done all the work in the Unit up to this point, you should have no difficulty in rattling off the sentences you have learned.

First act out the Listening In, with different members of the group taking the parts of Mr. Tanaka, Mr. Doe, the waiter, and the stranger. Run through each conversation several times, with different actors, until everybody in the group has played all the parts.

Now go on to conversations of your own, modeled on the Listening In but changed as much as you like. The Leader will assign parts, and ask various members of the group to carry on the conversations in pairs or threes. Put some spirit and imagination into your performance; try to make each conversation as lively and lifelike as possible, and to rattle off the Japanese as naturally as you can.

The following conversation outlines are only suggestions. If you have better ideas, by all means follow them. But remember that it is more valuable for you to speak fluently over a narrow range of topics than to hem and haw trying to say things you haven't learned yet. Never mind if your conversations in the first few Units sound a little monotonous. The only way to arrive at the stage where you can talk about more interesting matters is to practice the simple things first.

Conversation 1. Asking for information.

A sees B on the street and asks him to wait a moment.

A and B exchange greetings.

A asks the way to a restaurant, a hotel, or a movie theater.

B says it is to the right or the left or straight ahead.

A doesn't understand and asks B to repeat.

B repeats the information, speaking more slowly.

A says he understood, and thanks B.

B replies, and they both say good-bye.

Conversation 2. At the restaurant.

C enters a restaurant and tells D (the waiter) that he is hungry.

D asks him what he wants.

C asks for meat.

D says there isn't any, but he's got some fish.

C asks for fish.

C also wants some vegetables.

D asks if he wants some milk.

C says no, he isn't thirsty.

C calls D back just as he is leaving, and tells him to wait.

C asks for tea.

After his meal, C asks for cigarettes.

C thanks D and goes out.

Conversation 3. On the street.

E (a countryman) has just come to town. He goes up to F and apologizes for speaking to him.

E asks where there is a hotel.

F gives him directions.

E asks him to talk more clearly.

F does so, giving the same information in other words.

E asks if this building here isn't a hotel.

F says no, this is a movie theater.

E says he's hungry.

F says that building over there is a restaurant.

E apologizes again, and says he didn't understand.

F repeats, speaking more slowly.

E thanks him and goes off.

F calls good-bye after him.

PART ONE

UNIT 2

MEETING PEOPLE

To the Leader: This Unit is constructed almost exactly like the first. If there is any question in your mind at any point what the proper procedure is, refer back to the corresponding part of Unit 1 and reread the directions given there. Refresh your memory of the points made in the Introduction too, so that you won't overlook small but important points.

SECTION A

1. Basic Sentences

Go through the material just as you did in Unit 1. The Leader will read the English equivalent aloud; the Guide will speak the Japanese twice, pausing each time long enough to allow the group to repeat it after him in unison. Then the Leader will read the next English equivalent, and the same cycle will be repeated. Be sure to listen carefully to the Guide and to imitate him as accurately as you can. Keep your eyes on the Japanese spelling; but as you listen to the Japanese and as you repeat it, keep thinking constantly of what the Japanese expression means.

The group Leader should see to it that everything runs off smoothly and that everyone follows directions. He should keep the work moving at a lively pace, with every man speaking up loud and clear; and he should make sure that the Guide keeps a close check on the students' pronunciation. It is up to the Guide, with the Leader's help, to accept or reject each man's imitation: to accept it if it sounds to him like real Japanese, to reject it if anything in the student's pronunciation sounds foreign or queer to him. Whenever the Guide rejects a student's imitation, he should say the Japanese expression again so that the student may have another chance to mimic the sound of it.

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Record 4A, beginning.

ENGLISH EQUIVALENTS	JAPANESE
person	<i>hito</i>
that person <i>or</i> he <i>or</i> she	<i>anó hito</i>
who?	<i>dáre</i>
53. Who's that?	<i>Anó hito wa, dáre desu ka?</i>
I	<i>watakusi</i>
my <i>or</i> mine	<i>watakusi no</i>
friend	<i>tomodati</i>
54. He's my friend.	<i>Watakusi no tomodati desu.</i>
you (singular)	<i>anáta</i>
your <i>or</i> yours	<i>anáta no</i>
55. He is your friend.	<i>Anáta no tomodati desu.</i>

- Tanaka (a family name)
Mr., Mrs., or Miss Tanaka
56. He's Mr. Tanaka. *Tanaka*
Tanaka-san
Anó hito wa, Tanaka-san desu.
- his or her name
57. What's his name? *anó hito no namae*
Anó hito no namae wa, náñ desu ka?
- Taro (a given name)
58. His name's Taro Tanaka. *Tároo*
Anó hito no namae wa, Tanaka Tároo desu.
59. Are you Mr. Yamamoto? *Anáta wa, Yamamoto-san desu ka?*
- that way or thus or so
60. That's right. *sóo*
Sóo desu.
61. That's not right. *Sóo zya arimasén.*
62. I'm [Mr.] Tanaka. *Watakusi wa, Tanaka desu.*
- soldier
63. Are you a soldier? *heitai*
Heitai desu ka?
64. Yes, I'm a soldier. *Hái. Heitai desu.*
65. No, I'm not a soldier. *Iie. Heitai zya arimasén.*
- from where came
66. Where did you come from? *dóko kara kimásita*
Dóko kara kimásita ka?

- America
from America *Beikoku*
Beikoku kara
67. I came from America. *Beikoku kara kimásita.*
- England
Japan *Eikoku*
Nihón
68. My friend came from England. *Watakusi no tomodati wa, Eikoku kara kimásita.*
- Record 4B, beginning**
- came but . *kimásita ga*
69. My friend came from Japan, but I came from America. *Tomodati wa, Nihón kara kimásita ga, /* watakusi wa, Beikoku kara kimásita.*
- town or city
as far as the city, up to the city *n atí*
matí made
70. He came from that city to this city. *Ano matí kara, kono matí made kimásita.*
- Japanese (of Japan)
sailor *Nihón no súihei*
71. He's a Japanese sailor. *Nihón no súihei desu.*
- an American *Beikokúziñ*
72. Are you an American? *Anáta wa, Beikokúziñ desu ka?*

*A diagonal bar at the end of a line means that the Japanese sentence has been divided on the phonograph record into two parts, spoken separately, with a pause after each part.

73. Yes, I'm an American. *Hái. Watakusi wa, Beikokúziñ desu.*
74. No, I'm not an American. *Iie. Watakusi wa, Beikokúziñ zya arimaséñ.*
 an Englishman *Eikokúziñ*
 a Japanese *Nihoñztñ*
75. I'm not Japanese, but that sailor is (Japanese). *Watakusi wa, Nihoñztñ zya arimaséñ ga, / ano súihei wa, Nihoñztñ desu.*

2. Pronunciation Practice

The vowel sounds that you practiced in Unit 1 (Practices 1-5) are all **SHORT**: they must always be pronounced crisply and sharply, without the slightest suggestion of a drawl.

Every vowel in Japanese makes a separate syllable. A syllable may consist of a vowel all by itself, or of a vowel with a consonant before it. Here are some words that you already know, written with hyphens to show how the syllables are divided:

<i>ta-ba-ko</i>cigarettes	<i>i-ká-ga</i>how?
<i>hó-te-ru</i>hotel	<i>i-ti-do</i>once
<i>sa-yo-ná-ra</i>goodbye	<i>o-na-ka</i>stomach

Since a syllable may consist of a vowel all by itself, it often happens that two vowels come together in the same word. In that case, each of the two vowels makes

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a separate syllable. The pronunciation of the individual vowels does not change; each one keeps its usual sound. In the following practice, listen to the way the vowel combinations are pronounced by the Guide, and try to get the same effect when you repeat after him.

Record 1A, after 5th spiral

PRACTICE 6.

<i>hái</i>	yes
* <i>máe</i>	front
* <i>kau</i>	buy
* <i>kao</i>	face
* <i>ié</i>	house
* <i>ue</i>	top
<i>teisya</i> ba	railroad station

Very often, the two vowels that come together are identical—that is, a word may contain two *a*'s in succession, two *e*'s, two *i*'s, two *o*'s, or two *u*'s. These **DOUBLE VOWELS** are pronounced according to the rule just given: each vowel keeps its usual sound, but each one counts as a separate syllable. This means that a double vowel like *ii* is pronounced exactly like the corresponding single vowel *i*, but lasts **TWICE AS LONG**.

If you want to make yourself understood in Japanese, it is essential to make a clear difference between single and double vowels. The whole meaning of a word may be changed or lost by changing the length of a vowel. For instance, **obáasañ* means 'grandmother', **obasañ* means 'aunt'; **kiite* means 'hearing', **kite* means 'com-

ing'; **toori* means 'road', **tori* means 'bird'; *gyuunyuu* means 'milk', *gyuunyu* or *gyunyuu* or *gyunyu* means nothing at all.

You will have no difficulty with double vowels if you simply pronounce them by drawling or stretching out the corresponding single vowels that you have already practiced. But in drawling them, be careful to keep the sound of the vowel unchanged throughout. When you pronounce a double *oo*, as in *dóozo*, be sure that you are really pronouncing an *o* sound all the way through. If you use the vowel of English 'go', this will sound to a Japanese like *ou*, not like *oo*. A double vowel must be pure, not a diphthong. (The spelling *oo* in this book always denotes a combination of two *o* sounds, not a different vowel like the 'oo' in English 'food'.)

Record 1A, after 6th spiral

PRACTICE 7.

<i>*apáato</i>	apartment house
<i>*obáasan</i>	grandmother
<i>ée</i>	yes
<i>*teeburu</i>	table
<i>hosti desu</i>	it is desirable
<i>btiru</i>	beer
<i>dóozo</i>	please
<i>koohti</i>	coffee
<i>gyuunyuu</i>	milk
<i>*zyúu</i>	ten

3. Practice on the Basic Sentences

When you have mastered the Pronunciation Practice, go back to the Basic Sentences and run through them again two or three times. First repeat after the Guide in unison, as you did before; then take turns around the group, so that each man has a chance to imitate the Guide individually. While the Guide and the other members of the group are speaking, listen carefully; and as you listen, keep in mind the meaning of the Japanese expressions. During this practice, do not say anything in Japanese without having the Guide or the phonograph records say it first.

4. Review of the Basic Sentences: Covering the English

Working by yourself, turn back to the Basic Sentences and cover the English column. Read the Japanese to yourself, and see how quickly you can call to mind the English equivalent for each one. Take the Japanese expressions first in the order in which they are printed, and then skip around so as to get them in a new order. If you have forgotten the meaning of a word or phrase, put a check mark beside it and go on to the next; don't uncover the English column until you have been through the entire list at least once.

5. Notes

Note 2.1. Particle *no*

- | | |
|-----------------------------|---|
| 54. He's my friend. | <i>Watakusi no tomodati desu.</i> |
| 55. He's your friend. | <i>Anáta no tomodati desu.</i> |
| 57. What's his name? | <i>Anó hito no namae wa, nán desu ka?</i> |
| 58. His name's Taro Tanaka. | <i>Anó hito no namae wa, Tanaka Tároo desu.</i> |
| 71. He's a Japanese sailor. | <i>Nihoñ no súihei desu.</i> |

The particle *no* follows a noun that modifies or describes another noun. If *A* and *B* are two nouns, then in the expression *A no B*, the phrase *A no* tells which *B* or what kind of *B* you mean.

In the expressions *watakusi no tomodati* and *anáta no tomodati*, the phrases *watakusi no* ('my') and *anáta no*

('your') tell which friend you are talking about. In the expression *anó hito no namae*, the phrase *anó hito no* ('that person's' or 'his') tells which name you mean. In the expression *Nihoñ no súihei*, the phrase *Nihoñ no* ('of Japan' or 'Japanese') tells what kind of sailor you mean.

Sometimes the particle *no* indicates possession, so that *A no B* means 'the *B* that belongs to *A*'; for instance, *watakusi no tabako* means 'my cigarettes' ('the cigarettes that belong to me'), *ano heitai no mátti* means 'that soldier's matches'. But often there is no meaning of possession involved; for instance, *Eikoku no heitai* means 'an English soldier' (not 'a soldier that belongs to England'), *Beikoku no bíru* means 'American beer', *mati no hóteru* means 'a city hotel', *kono mati no ryoortya* means 'a restaurant in this town'.

You will often hear two or even more nouns with *no* strung along one after the other, each phrase modifying or describing the noun that follows; for instance, *Beikoku no heitai no tomodati no tabako* means 'the cigarettes of the American soldier's friend'.

Additional examples:

- (a) That's a Japanese restaurant.
- (b) This person is Mr. Tanaka's friend.
- (c) Where are your matches?
- (d) My name is Tanaka.
- (e) Is that person an English soldier?
- (f) My friend is a Japanese sailor.

Are wa, Nihoñ no ryoortya desu.
Konó hito wa, Tanaka-san no tomodati desu.
Anáta no mátti wa, dóko ni arimásu ka?
Watakusi no namae wa, Tanaka desu.
Anó hito wa, Eikoku no heitai desu ka?
Watakusi no tomodati wa, Nihoñ no súihei desu.

- (g) Where is Mr. Tanaka's restaurant?
- (h) The toilet here is straight ahead.
- (i) The railroad station in this town is to the right.
- (j) That person's friend is Mr. Tanaka.

Tanaka-saṅ no ryooríya wa, dóko ni arimasu ka?
Koko no beñzyó wa, massúgu saki ni arimasu.
Kono mati no teisyaba wa, migi no hoo ni arimasu.
Sonó hito no tomodati wa, Tanaka-saṅ desu.

Note 2.2. Particle *ga* at the end of a clause

69. My friend came from Japan, but I came from America.

Tomodati wa, Nihón kara kimásita ga, watakusi wa, Beikoku kara kimásita.

75. I'm not Japanese, but that sailor is (Japanese).

Watakusi wa, Nihonjĩn zya arimasēn ga, ano súihei wa, Nihonjĩn desu.

Sentence 69 is made up of two independent sentences connected by the particle *ga*. *Tomodati wa, Nihón kara kimásita* means 'My friend came from Japan'; *Watakusi wa, Beikoku kara kimásita* means 'I came from America'. Sentence 75 is made up in the same way.

When two or more statements or questions are combined into a single sentence, we call each part of the sentence a **CLAUSE**. The **FINAL CLAUSE** is the last one in the sentence; a **NON-FINAL CLAUSE** is any clause before the last one. In sentence 69, the final clause is *watakusi wa, Beikoku kara kimásita*. This could be a full sentence all by itself. The non-final clause is *tomodati wa, Nihón kara kimásita ga*. This could not be a normal sentence

by itself, because a normal sentence does not end with the particle *ga*.

The particle *ga* at the end of a non-final clause most commonly means 'but'. Sometimes, however, this meaning is very faint, so that the particle does not correspond to any word in the English equivalent.

When two parts of an English sentence are connected by 'but', this word acts as the beginning of the second part. The particle *ga*, however, like all Japanese particles, is pronounced as if it were a part of the preceding word; it belongs to the first half of the sentence, not to the second.

Additional examples:

- (a) I want [some] cigarettes, but I don't want [any] matches.
- (b) I'm thirsty. Isn't there [any] water?
- (c) I'm an American, but Mr. Tanaka is a Japanese.
- (d) My friend came, but Mr. Tanaka didn't come.
- (e) This is milk; (but) what's that?
- (f) There's meat but there's no fish.
- (g) I'm an English sailor, but my friend's an American sailor.
- (h) Mr. Tanaka came; (but) didn't Mr. Yamamoto come?
- (i) I came from Japan; (but) where did you come from?
- (j) I'm not a soldier, but he is (a soldier).

Tabako wa hosti desu ga, mátti wa hósiku arimasēñ.

Nódo ga kawakimásita ga, mizu wa arimasēñ ka?

Watakusi wa Beikokúziñ desu ga, Tanaka-sañ wa Nihonziñ desu.

Tomodati wa kimásita ga, Tanaka-sañ wa kimasēñ desita.

Kore wa, gyunyuu desu ga, sore wa, nán desu ka?

Nikú wa arimásu ga, sakana wa arimasēñ.

Watakusi wa, Eikoku no súihei desu ga, watakusi no tomodati wa, Beikoku no súihei desu.

Tanaka-sañ wa kimásita ga, Yamamoto-sañ wa, kimasēñ desita ka?

Watakusi wa, Nihón kara kimásita ga, anáta wa, dóko kara kimásita ka?

Watakusi wa, heitai zya arimasēñ ga, anó hito wa, heitai desu.

Note 2.3. 'I' and 'you' and 'he'

*73. I'm an American. *Watakusi wa, Beikokúziñ desu.*

54. He's my friend. *Watakusi no tomodati desu.*

59. Are you Mr. Yamamoto? *Anáta wa, Yamamoto-sañ desu ka?*

55. He's your friend. *Anáta no tomodati desu.*

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56. He's Mr. Tanaka. *Anó hito wa, Tanaka-sañ desu.*

57. What's his name? *Anó hito no namae wa, nán desu ka?*

Watakusi means 'I' or 'me'; *anáta* means 'you', when speaking to one person.

In English, the words 'I' and 'you' belong to a special group called pronouns; but in Japanese, *watakusi*

and *anáta* are nouns. They function in the sentence exactly like other nouns (*hito*, *heitai*, *tomodati*, etc.), and are followed by the same particles. Notice the particles *wa* and *no* in the sentences quoted above.

The English words 'I' and 'you' are always used whenever you tell about some action of your own or of the person you are speaking to. Even when it is perfectly clear from the rest of the conversation that you are talking about yourself, you don't leave out the word 'I'. You don't say, for instance, 'This morning when () woke up () was very hungry, so () had a big breakfast before () left for the place where () work.' In Japanese, *watakusi* and *anáta* are used only when they are really necessary to make the sentence clear. If someone asks you, *Dóko kara kimásita ka?* you know that he means 'Where did you come from?' even though he has not used the word *anáta*; and if you answer, *Beikoku kara kimásita*, he knows that you mean 'I came from America' even though you have not used *watakusi*. Again, if you point to someone and say, *Anó hito wa tomodati desu*, the person you speak to knows that you mean 'He's my friend'; you don't need to say *watakusi no tomodati* unless there might be some doubt about whose friend you mean.

The word 'he' or 'she' of the English equivalent is not usually expressed at all in the Japanese sentence; but when it is necessary, for contrast or clearness, to mention some third party, the most common expressions are *anó hito* and *sonó hito* (literally 'that person'). You

say *anó hito* when you first refer to him, but *sonó hito* thereafter.

Additional examples:

- | | |
|---|--|
| (a) I want [some] cigarettes. | <i>Watakusi wa, tabako ga hosti desu.</i> |
| (b) Who are you? | <i>Anáta wa, dāre desu ka?</i> |
| (c) Do you want [some] beer? | <i>Anáta wa, bīru ga hosti desu ka?</i> |
| (d) What's your friend's name? | <i>Anáta no tomodati no namae wa, nān desu ka?</i> |
| (e) Here are my matches. | <i>Watakusi no mátti wa, koko ni arimasu.</i> |
| (f) I came from America but he came from Japan. | <i>Watakusi wa Beikoku kara kimásita ga, anó hito wa Nihón kara kimásita.</i> |
| (g) My friend's a soldier but your friend's a sailor. | <i>Watakusi no tomodati wa, heitai desu ga, anáta no tomodati wa, súihei desu.</i> |

Note 2.4. Copula: affirmative and negative

- | | |
|-------------------------|-----------------------------|
| 60. That's right. | <i>Sóo desu.</i> |
| 61. That's not right. | <i>Sóo zya arimasén.</i> |
| *64. I'm a soldier. | <i>Heitai desu.</i> |
| *65. I'm not a soldier. | <i>Heitai zya arimasén.</i> |

- *73. I'm an American. *Watakusi wa, Beikokúziñ desu.*
- *74. I'm not an American. *Watakusi wa, Beikokúziñ zya arimaséñ.*
75. I'm not Japanese, but that sailor is (Japanese). *Watakusi wa, Nihonziñ zya arimaséñ ga, ano súihei wa, Nihonziñ desu.*

Désu after a noun means that something 'is' that noun (Note 1.8). To say that something 'is not' that noun, you use a combination of two words, *zya arimaséñ*. (*Arimaséñ* by itself is the negative of *arimasu*; with *zya* before it, it acts as the negative of *désu*.)

The negative expression corresponding to *désita* (past tense) is *zya arimaséñ desita*; for instance, *Heitai zya arimaséñ desita* means 'He wasn't a soldier'.

The combination *zya arimaséñ* (or *zya arimaséñ desita*) is used only after a noun. Some of the expressions you have learned contain the copula *désu* after a word that is not a noun—for instance *hosti desu* (literally 'it is desirable'), negative *hósiku arimaséñ* (literally 'it is not desirable'). Expressions of this kind will be explained later.

Additional examples:

- (a) That building isn't a hotel. *Sono tatémono wa, hóteru zya arimaséñ.*
- (b) That isn't tea, but this is (tea). *Sore wa otya zya arimaséñ ga, kore wa otya desu.*

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- (c) He's not my friend. *Anó hito wa, tomodati zya arimaséñ.*
- (d) Aren't you Mr. Tanaka? *Anáta wa, Tanaka-sañ zya arimaséñ ka?*
- (e) I'm not a Japanese. *Watakusi wa, Nihonziñ zya arimaséñ.*
- (f) Mr. Yamamoto's friend wasn't a sailor. *Yamamoto-sañ no tomodati wa, súihei zya arimaséñ desita.*

Note 2.5. Verbs and copula: no change for person and number

67. I came from America; or *Beikoku kara kimásita.*
We came from America;
or You came from
America; or He came
from America; or They
came from America.
- *64. I'm a soldier; or We're *Heitai desu.*
soldiers; or You're a
soldier; or You're sol-
diers; or He's a soldier;
or They're soldiers.

As these examples show, a Japanese sentence often corresponds to a number of different English sentences. The exact meaning of the Japanese will usually be clear from the rest of the conversation or from the situation

as a whole. If it is necessary to say who came from America or who is a soldier, this information can be given in a phrase with the particle *ga* or *wa*; for instance,

- (a) I came from America. *Watakusi wa, Beikoku kara kimásita.*
(b) He's a soldier. *Anó hito ga heitai desu.*

Sentence (a) is equivalent to saying, 'Well, if you want to know about me, I came from America'; sentence (b) is equivalent to saying, 'That person is the one who is a soldier'.

The real meaning of a Japanese verb is not that some particular person does something, but simply that some action takes place. *Kimásu* does not mean primarily 'I come' or 'you come' or 'he comes', but simply 'the action of coming takes place'; *kimásita* means 'the action of coming took place'; and so on. There is nothing in Japanese that resembles the way an English verb changes according to the person who performs the action and the number of persons involved ('I go'—'he goes', 'I am'—'you are'—'he is', 'he runs'—'they run', and so on).

In much the same way, the copula *désu* does not mean 'I am' or 'you are' or 'he is', but simply 'is', without reference to any particular person or number.

Note 2.6. Bound forms: *-sañ*, *-ziñ*

The expression *Tanaka-sañ* means not only 'Mr. Tanaka' but also 'Mrs. Tanaka' and 'Miss Tanaka'.

The *-sañ* is a general title of respect, used in addressing or in referring to anyone whom you do not know as a close and intimate friend.

In English, the words 'Mister' and 'Miss' are often used without any name; you can say 'Listen, Mister!' or 'Pardon me, Miss'. The Japanese *-sañ* is not used in this way; it is not an independent word, but a bound form. A BOUND FORM is an element which occurs only as part of a word, never as a whole word by itself.

Another bound form in this Unit is *-ziñ*, in the words *Beikokúziñ*, *Eikokúziñ*, and *Nihonziñ*. (As you know, *Beikoku* means 'America', *Eikoku* means 'England', *Nihon* means 'Japan'.) The bound form *-ziñ* has about the same meaning as the independent word *hito* 'person', but is always tacked on to the end of some other word.

Note 2.7. Japanese names

59. Are you Mr. Yamamoto? *Anáta wa, Yamamoto-sañ désu ka?*
56. He is Mr. Tanaka. *Anó hito wa, Tanaka-sañ desu.*
62. I'm [Mr.] Tanaka. *Watakusi wa, Tanaka desu.*
58. His name is Taro Tanaka. *Anó hito no namae wa, Tanaka Tároo desu.*

When you speak to someone who is not a close and intimate friend or a member of your own family, or

when you refer to such a person, you always tack on the bound form *-sañ* to the end of his name. But when you refer to yourself, you never use this title. If Mr. Tanaka were to speak of himself as *Tanaka-sañ*, people would think he was putting on airs.

In sentence 58, notice that in a Japanese name the family name (*Tanaka*) comes first and the given name (*Tároo*) last. When the title *-sañ* is used with a full name, it is tacked on as usual to the end: *Tanaka Tároo-sañ* means 'Mr. Taro Tanaka'. (Japanese living in this country or in Europe usually reverse the order of their names and follow the Western habit of putting the family name last. If *Tanaka Tároo* moved to the United States, he would call himself 'Taro Tanaka'—unless he went still further and called himself 'Joe Tanaka'. Japanese names mentioned in American books and newspapers are also usually given with the family name last.)

The first male child in a family is often called *Tároo*, the second one *Zíroo*, and the third *Saburóo*. Most other male given names also end in *-o*.

Female given names are usually three syllables long, ending either in *-e* or in *-ko*. Some names occur in pairs for the two sexes, with different endings.

Here are some common family names and given names. Notice the similarity between given names for men and for women.

FAMILY NAMES	MEN'S GIVEN NAMES		WOMEN'S GIVEN NAMES	
<i>Ito</i>	<i>Tároo</i>	<i>Masao</i>	<i>Ákiko</i>	<i>Tósiko</i>
<i>Kimura</i>	<i>Zíroo</i>	<i>Sizuo</i>	<i>Hánako</i>	<i>Yúkiko</i>
<i>Kuríhara</i>	<i>Saburóo</i>	<i>Tosio</i>	<i>Háruko</i>	<i>Harue</i>
<i>Tanaka</i>	<i>Haruo</i>	<i>Yoneo</i>	<i>Másako</i>	<i>Masae</i>
<i>Ueda</i>	<i>Hideo</i>	<i>Yosio</i>	<i>Tiyoko</i>	<i>Sizue</i>
<i>Yamamoto</i>	<i>Kazuo</i>	<i>Yukio</i>	<i>Tómeiko</i>	<i>Yukie</i>

Additional examples:

- (a) She is Miss Harue Kimura. *Anó hito wa, Kimura Harue-sañ desu.*
- (b) (Mr.) Kazuo Ito is my friend. *Ito Kazuo-sañ wa, watakusi no tomodati desu.*
- (c) I'm Yukio Yamamoto. *Watakusi wa, Yamamoto Yukio desu.*
- (d) Her name is Masako Ueda. *Anó hito no namae wa, Ueda Másako desu.*
- (e) This is Mrs. Kurihara. *Kore wa, Kuríhara-sañ desu.*
- (f) Is that Mr. Ito? *Sore wa, Ito-sañ desu ka?*

6. Exercise

(Individual Study.) The following exercise is similar to the one you did in Unit 1, Section A. Follow the directions given there. Be sure that you understand all the Japanese sentences, and then decide which one, in each group of three, fits the situation described in English. If there is anything that gives you trouble, go back to the Basic Sentences or to the Notes.

1. You meet a stranger and ask him his name:

- a. *Anáta wa, Beikokúziñ desu ka?*
- b. *Ano tatémono wa, náñ desu ka?*
- c. *Anáta no namae wa, náñ desu ka?*

2. You ask him if he is a soldier:

- a. *Hosti desu ka?*
- b. *Dóko ni arimásu ka?*
- c. *Heitai desu ka?*

3. He says he isn't a soldier, but his friend is:

- a. *Kore wa hóteru zya arimasén ga, are wa hóteru desu.*
- b. *Watakusi wa heitai zya arimasén ga, tomodati wa heitai desu.*
- c. *Sakana wa hósiku arimasén ga, nikú wa hosti desu.*

4. You ask him where he came from:

- a. *Dóko kara kimásita ka?*
- b. *Kore wa náñ desu ka?*
- c. *Anáta no tomodati desu ka?*

5. You ask if he came from Japan:

- a. *Beikoku kara kimásita ka?*
- b. *Nihón kara kimásita ka?*
- c. *Kono matí kara kimásita ka?*

6. He answers in the negative:

- a. *Sóo zya arimaséñ.*
- b. *Hósiku arimaséñ.*
- c. *Beikokúziñ zya arimaséñ.*

7. You ask him if he is an American:

- a. *Anáta wa, Beikokúziñ desu ka?*
- b. *Anó hito wa, Eikokúziñ desu ka?*
- c. *Watakusi wa, Nihoñzñ desu ka?*

8. He says he is not an American:

- a. *Watakusi wa, heitai zya arimaséñ.*
- b. *Páñ wa, hósiku arimaséñ.*
- c. *Watakusi wa, Beikokúziñ zya arimaséñ.*

9. He says he is English:

- a. *Anáta no tomodati wa, Eikokúziñ desu.*
- b. *Eikokúziñ wa, kono matí made kimásita.*
- c. *Watakusi wa, Eikokúziñ desu.*

10. You introduce your friend:

- a. *Aikawarazu géñki desu.*
- b. *Konó hito wa, watakusi no tomodati desu.*
- c. *Beñzyó wa, migi no hoo ni arimasu.*

11. You say that your friend came from England:

- a. *Ano matí kara, kono matí made kimásita.*
- b. *Kore wa otya desu ga, are wa koohíi desu.*
- c. *Watakusi no tomodati wa, Eikoku kara kimásita.*

12. You tell about a trip you took:

- a. *Tomodati wa, Nihoñzñ zya arimaséñ.*
- b. *Eikoku kara Beikoku made kimásita.*
- c. *Beikoku no koohíi ga hosti desu.*

7. Check-Up on the Exercise

(Group Work.) Follow the same procedure as you did in Unit 1. The Leader will read the English statements in the Exercise and ask you to supply orally the Japanese sentence that satisfies each of the situations described in English.

8. Review of Basic Sentences: Covering the Japanese

(Individual Study.) Working alone, check once more your knowledge of the Basic Sentences in Section A of this Unit. Follow the same plan as in Unit 1. Try to recall each Japanese expression as you read the English equivalents. Unless you have learned the Japanese cold, you have not finished this Section.

SECTION B

1. Basic Sentences

Record 4B, after spiral

— ENGLISH EQUIVALENTS —	— JAPANESE —
last year to Japan went	<i>kyóneñ Nihón e ikimásita</i>
76. Did you go to Japan • last year?	<i>Anáta wa, kyóneñ, Nihón e ikimásita ka?</i>
77. Yes, I did (go).	<i>Hái. Ikimásita.</i>
78. No, I didn't (go).	<i>Iie. Ikimaséñ desita.</i>
boat <i>or</i> ship by boat <i>or</i> by ship	<i>húne húne de</i>
79. Did you go by a Japanese boat?	<i>Nihón no húne de, ikimásita ka?</i>

38 [2-B]

Record 5A, beginning

Yokohama airplane by airplane	<i>Yokohama hikóoki hikóoki de</i>
80. I went as far as Yokohama by plane.	<i>Yokohama máde, hikóoki de ikimásita.</i>
Tokyo Osaka railroad train	<i>Tookyoo Oosaka kisyá</i>
81. From Yokohama to Tokyo I went by train.	<i>Yokohama kara Tookyoo máde, kisyá de ikimásita.</i>
streetcar automobile	<i>dénsya zidóosya</i>
82. Did you go by streetcar or by auto?	<i>Dénsya de ikimásita ka, zidóosya de ikimásita ka?</i>

83. I went by streetcar.
every day
84. I go by streetcar
every day.
85. Tokyo is in Japan.
is [there] (of living
beings)
86. Mr. Tanaka's in
Japan.
isn't [there] (of living
beings)
87. His friend isn't in
Japan.
which thing? or
which one?
88. Which is your car?
89. That one's mine.
whose?
90. Whose car's that?
91. That one's mine.
which building?
92. Which building is the
restaurant?
- Dēnsya de ikimásita.
máiniti
Máiniti dēnsya de ikimasu.
Tookyoo wa, Nihón ni
arimasu.
imásu
Tanaka-san wa, Nihón ni
imasu.
imasēn
Tomodati wa, Nihón ni
imasēn.
dóre
Dóre ga, anáta no zidóosya
desu ka?
Are ga watakusi nó desu.
dáre no
Are wa, dáre no zidóosya
desu ka?
Are wa, watakusi nó desu.
dóno tatémono
Dóno tatémono ga, ryoortya
desu ka?*

93. That building's the
restaurant. *Ano tatémono ga, ryoortya
desu.*

2. Pronunciation Practice

Japanese has only 15 CONSONANTS; but some of them, as you have already observed, are pronounced in different ways according to the vowel that follows them. These differences will be described as we go along. Until they have been discussed, don't worry about the spellings but simply concentrate on imitating what you hear.

Of the 15 consonants, 14 are found only at the beginning of a word or syllable, never at the end. The remaining consonant is peculiar in two ways: it never stands at the beginning of a word, but only within a word or at the end; and it always counts as a full syllable by itself. This is the consonant that appears in our writing as *ñ*.

The *ñ* counts as a full syllable because it takes just as long to say as an ordinary syllable with a vowel in it. For instance, the word *páñ* 'bread' has two syllables (*pá-ñ*), and takes about the same length of time to pronounce as a word like *mizu* 'water'. The word *géñki* 'health' has three syllables (*gé-ñ-ki*), and takes up about the same length of time as a word like *hidari* 'left'.

Syllables consisting entirely of a consonant are familiar to us from English. The word 'button' is usually pronounced 'butn', with the second syllable consisting entirely of the consonant 'n'; the word 'middle' is

usually pronounced 'midl', with the second syllable consisting of 'l'. The peculiar thing about the Japanese *ñ*, however, is that it always makes a full syllable—in all positions and under all circumstances; whereas English 'n' and 'l' can make a syllable only when they follow some other consonant.

When the consonant *ñ* comes at the end of a phrase or sentence—that is, just before a pause—it sounds like the 'ng' in 'ring', or sometimes like the 'n' in 'pin', but weaker and more prolonged.

Record 1A, after 7th spiral

PRACTICE 8.

páñ.....bread
góhañ.....cooked rice *or* a meal
wakarimaséñ.....I don't understand
Nihóñ.....Japan
Nihonñzín.....a Japanese

If the *ñ* stands before some other consonant—either in the same word or in a closely attached following word—the sound of the *ñ* is sometimes changed to conform in pronunciation to the second consonant. This happens regularly when the second consonant is a labial, a dental, or a velar.

A LABIAL consonant is one that is made by touching the two lips together; *p* and *b* are labials. Before one of these consonants, *ñ* is changed to a labial also, being

pronounced like the 'm' in 'umpire' and 'ambush', but longer.

A DENTAL consonant is one that is made by touching the inner surface of the upper teeth with the tip of the tongue; Japanese *t*, *d*, *s*, and *z* are dentals. (Notice that English 't', 'd', 's', and 'z' are usually made with the tip of the tongue touching the gums in back of the upper teeth, not the teeth themselves. These English sounds, therefore, are not true dentals.) Before one of these consonants, the *ñ* is changed to a dental also, being pronounced approximately like the 'n' in 'on time', 'undo', 'unsafe', and the like, but longer.

A VELAR consonant is one that is made by touching the back part of the roof of the mouth (called the soft palate or velum) with the back part of the tongue; *k* and *g* are velars. Before one of these consonants, the *ñ* is changed to a velar also, being pronounced like the 'n' in 'anchor' and 'anger', but longer.

Record 1A, after 8th spiral

PRACTICE 9.

**sáñpuñ*.....three minutes
Koñbañ wa.....Good evening.
 **gúñtai*.....army
Náñ desu ka?.....What is it?
 **señsoo*.....war
beñzyó.....toilet
gēñki.....health
Páñ ga arimasu.....There is bread.

Before other consonants (not labials, dentals, or velars) and before vowels, the sound of *ñ* is the same as it is at the end of a word or sentence.

3. Practice on the Basic Sentences

(Group Work.) Go through the Basic Sentences of Section B several times more, first in unison and then with each man taking turns. As always, listen carefully and try to imitate as exactly as you can the sounds you hear. Keep thinking of what the Japanese expressions mean.

4. Review of Basic Sentences: Covering the English

(Individual Study.) Working by yourself, turn back to the Basic Sentences of Section B and cover the English column. Read the Japanese to yourself, and see how quickly you can call to mind the English equivalent for each one. Take them up first in the order in which they are listed, and after that skip around so as to come upon them in a different order. Don't uncover the English column until you have been through the entire list at least once.

5. Notes

Note 2.8. Particles *kára*, *máde*, *e*, *de*

66. Where did you come from? *Dóko kara kimásita ka?*

- | | |
|---|--|
| 67. I came from America. | <i>Beikoku kara kimásita.</i> |
| 70. He came from that city to this city. | <i>Ano matti kara, kono matti made kimásita.</i> |
| 76. Did you go to Japan last year? | <i>Anáta wa, kyóneñ, Nihón e ikimásita ka?</i> |
| 79. Did you go by a Japanese boat? | <i>Nihoñ no húne de, ikimásita ka?</i> |
| 80. I went as far as Yokohama by plane. | <i>Yokohama máde, hikóoki de ikimásita.</i> |
| 81. From Yokohama to Tokyo I went by train. | <i>Yokohama kara Tookyoo máde, kisyá de ikimásita.</i> |

Kára after a noun means 'from'; for instance *matti kara* 'from the town' (or 'from a town, from the towns', etc.), *Nihón kara* 'from Japan'. The phrase *sore kara* (literally 'from that') usually means 'after that'.

Máde after a noun means 'to' or 'up to, as far as'; for instance *matti made* 'to the town, as far as the town', *Tookyoo máde* 'to Tokyo, up to Tokyo, as far as Tokyo'.

E after a noun also means 'to'; for instance *matti e* 'to town' or 'to the town', *Nihón e* 'to Japan'. The difference between *e* and *máde* is about the same as between the English equivalents 'to' and 'as far as'; *matti e* means 'to the town', *matti made* means 'as far as the town'. *E* tells where to, *máde* tells how far.

De after a noun, in the sentences of this Unit, means 'by' or 'by means of'; for instance *húne de* 'by boat',

kisyá de 'by train'. In general, *de* indicates the means or instrument by which any action is performed.

All these particles have other meanings in addition

to the ones illustrated in this Unit. Their English equivalents, as you will see later, differ according to the way they are used.

Additional examples:

- (a) I went to the railroad station (*or* as far as the railroad station).
- (b) I went from the hotel to the restaurant by streetcar.
- (c) I came from America by boat.
- (d) My friend went from Tokyo to Yokohama (*or* as far as Yokohama) by car.
- (e) Did you go to England by an American ship?
- (f) From there, I came here by plane.
- (g) I go to that town every day by train.
- (h) How did you come from Japan (*lit.* By what did you come)?
- (i) Where did you go to on the streetcar?
- (j) I went as far as Mr. Tanaka's hotel by car.

Watakusi wa, teisyaba made ikimásita.

Hóteru kara ryoortya e déñsya de ikimásita.

Beikoku e húne de kimásita.

Tomodati wa, Tookyoo kara Yokohama máde zidóosya a ikimásita.

Eikoku e Beikoku no húne de ikimásita ka?

Soko kara koko e, hikóoki de kimásita.

Máiniti ano matí e kisyá de ikimasu.

Nihón kara, nán de kimásita ka?

Dóko e déñsya de ikimásita ka?

Tanaka-san no hóteru máde, zidóosya de ikimásita.

Note 2.9. Alternative questions

82. Did you go by *Déñsya de ikimásita ka,*
streetcar or by auto? *zidóosya de ikimásita ka?*

An alternative question is one that asks which of two alternatives is correct. In Japanese, you simply ask two

independent questions, each one with the particle *ka* at the end (Note 1.2), and string them together in one sentence. Sentence 82 means literally 'Did you go by streetcar, did you go by auto?' but the more natural way of asking this question in English would be to say, 'Did you go by streetcar or by auto?'

Additional examples:

- (a) Do you want tea or coffee?
- (b) Is your friend English or American?
- (c) Is that person Mr. Tanaka or Mr. Yamamoto?
- (d) Is Mr. Tanaka in Tokyo or in Yokohama?
- (e) Is that building a hotel or a movie theater?
- (f) Do you want fish or meat?
- (g) Did you go to Tokyo or to Yokohama last year?
- (h) Is Mr. Tanaka a sailor or a soldier?
- (i) Is the railroad station to the left or to the right?

Otya ga hosti desu ka, koohiti ga hosti desu ka?
Anáta no tomodati wa, Eikokúziñ desu ka, Beikokúzin desu ka?
Anó hito wa, Tanaka-sañ desu ka, Yamamoto-sañ desu ka?
Tanaka-sañ wa, Tookyoo ni imásu ka, Yokohama ni imásu ka?
Ano tatémono wa, hóteru desu ka, eigákāñ desu ka?
Anáta wa, sakana ga hosti desu ka, niku ga hosti desu ka?
Kyóneñ Tookyoo e ikimásita ka, Yokohama e ikimásita ka?
Tanaka-sañ wa, súihe i desu ka, heitai desu ka?
Teisyaba wa, hidari no hoo ni arimasu ka, migi no hoo ni arimasu ka?

Note 2.10. *Arimásu* and *imásu*

- 85. Tokyo is in Japan. *Tookyoo wa, Nihón ni arimasu.*
- 86. Mr. Tanaka is in Japan. *Tanaka-sañ wa, Nihón ni imasu.*
- 87. His friend isn't in Japan. *Tomodati wa, Nihón ni imasēñ.*

The basic meaning of *arimásu* is 'be in a particular place' or 'exist' (Note 1.8). In this meaning, *arimásu* is

used only of lifeless things. To say that a living being, either human or animal, is in a particular place, the Japanese use an entirely different verb, *imásu* (past tense *imásita*, negative *imasēñ*).

In later Units you will find both *arimásu* and *imásu* in other uses. Remember that the distinction between lifeless things and living beings holds good ONLY when these two verbs mean 'be in a particular place', NOT when they are used with other meanings.

Additional examples:

- (a) There's no railroad station in this town.
- (b) There are no soldiers in this hotel.
- (c) My friend is over there.
- (d) There was a sailor on the streetcar.
- (e) There was a restaurant here last year.
- (f) There are sailors in that town, but there are no ships.
- (g) Mr. Tanaka is in the hotel.
- (h) My friend isn't here.
- (i) There's a movie theater to the right.
- (j) Where are your matches?
- (k) Where is Osaka?
- (l) Is Osaka in Japan?
- (m) Mr. Yamamoto is over yonder.
- (n) His friend is in England.
- (o) Is there a sailor in this restaurant?
- (p) Here is Mr. Tanaka.

Kono matti ni, teisyaba ga arimasēn.
Kono hōteru ni, heitai ga imasēn.
Tomodati wa, asoko ni imasu.
Dēnsya ni, sūihei ga imásita.
Kyōneñ, koko ni ryoortya ga arimásita.
Sono matti ni, sūihei wa imásu ga, hūne wa arimasēn.

Tanaka-saṅ wa, hōteru ni imasu.
Watakusi no tomodati wa, koko ni imasēn.
Migi no hōo ni eigákān ga arimasu.
Anāta no mátti wa, dōko ni arimásu ka?
Oosaka wa, dōko ni arimásu ka?
Oosaka wa, Nihōn ni arimásu ka?
Yamamoto-saṅ wa, asoko ni imasu.
Anó hito no tomodati wa, Eikoku ni imasu.
Kono ryoortya ni, sūihei ga imásu ka?
Tanaka-saṅ wa, koko ni imasu.

Note 2.11. Interrogatives

- 66. Where did you come from? *Dōko kara kimásita ka?*
- 88. Which is your car? *Dóre ga, anāta no zidóosya desu ka?*

- 92. Which building is the restaurant? *Dōno tatémono ga, ryoortya desu ka?*
- 53. Who is that person? *Anó hito wa, dāre desu ka?*
- 4. How are you? *Ikága desu ka?*
- 57. What is his name? *Anó hito no namae wa, nān desu ka?*

Each of these questions contains a special question word, or INTERROGATIVE. Here is a list of them:

<i>dóko</i>what place?	<i>dáre</i> ..who?
<i>dóre</i>which? which one?	<i>ikága</i> ..how?
<i>dóno</i> (<i>tatémono</i>)..which (building)?	<i>náñ</i> ...what?

Notice that the three interrogatives in the first column form a riming set with the words listed in Note 1.10:

<i>dóko</i>	<i>dóre</i>	<i>dóno</i> (<i>tatémono</i>)
<i>koko</i>	<i>kore</i>	<i>kono</i> (<i>tatémono</i>)
<i>soko</i>	<i>sore</i>	<i>sono</i> (<i>tatémono</i>)
<i>asoko</i>	<i>are</i>	<i>ano</i> (<i>tatémono</i>)

Additional examples:

(a) Where is your friend?	<i>Anáta no tomodati wa, dóko ni imasu ka?</i>
(b) What's that?	<i>Sore wa náñ desu ka?</i>
(c) Which are your cigarettes?	<i>Dóre ga anáta no tabako desu ka?</i>
(d) Who's that over yonder?	<i>Asoko ni dáre ga imásu ka?</i>
(e) Where do you go every day?	<i>Máiniti dóko e ikimásu ka?</i>
(f) Which building is the railroad station?	<i>Dóno tatémono ga teisyaba desu ka?</i>
(g) Whose friend is he?	<i>Dáre no tomodati desu ka?</i>
(h) Where did you go?	<i>Anáta wa, dóko e ikimásita ka?</i>
(i) What town are you from?	<i>Dóno matí kara kimásita ka?</i>

Note 2.12. *Watakusi nó desu*

90. Whose car is that? *Are wa, dáre no zidóosya desu ka?*
91. That one is mine. *Are wa, watakusi nó desu.*

The phrase *watakusi nó* in sentence 91 refers to the

noun *zidóosya* in sentence 90; it is equivalent to saying *watakusi no zidóosya* 'my car'. Notice that the phrase *watakusi nó* is used like a noun, with the copula *desu* after it. Any phrase with the particle *no* can be used in this way, if it is clear from the rest of the conversation what it refers to.

Additional examples:

- (a) Those cigarettes are mine.
- (b) Is that ship Japanese?
- (c) No, it isn't Japanese.
- (d) It's English.
- (e) That restaurant is Mr. Yamamoto's.
- (f) This car is my friend's.
- (g) These matches are not mine.
- (h) They're Mr. Ueda's.
- (i) Whose are these cigarettes?
- (j) They're that English sailor's.
- (k) Is that yours or mine?

Sono tabako wa, watakusi nó desu.
Sono húne wa, Nihoñ no desu ka?
Iie. Nihoñ no zya arimaséñ.
Eikoku nó desu.
Ano ryoortya wa, Yamamoto-sañ no desu.
Kono zidóosya wa, watakusi no tomodati no desu.
Kono mátti wa, watakusi no zya arimaséñ.
Ueda-sañ no desu.
Kono tabako wa, dáre no desu ka?
Sono Eikoku no súiheí no desu.
Sore wa anáta no desu ka, watakusi nó desu ka?

Note 2.13. Particles *ga* and *wa*

- 88. Which is your car? *Dóre ga, anáta no zidóosya desu ka?*
- 89. That one is mine. *Are ga, watakusi nó desu.*
- 90. Whose car is that? *Are wa, dáre no zidóosya desu ka?*
- 91. That one is mine. *Are wa, watakusi nó desu.*

Compare sentences 89 and 91. The English equivalents are spelled the same way, but they are pronounced differently. In the English of sentence 89, the loudest and most emphatic word is 'that'; in sentence 91, the

loudest word is 'mine'. This difference in emphasis is expressed in Japanese by the use of different particles. A noun followed by *ga* is emphatic; a noun followed by *wa* is unemphatic. In replying to a question, you use *ga* after a noun if that noun is the answer; you use *wa* if the noun merely repeats part of the question. Notice that in sentence 89, the noun *are* is the answer; in sentence 90, the noun *are* merely repeats the first part of the question.

- 92. Which building is the restaurant? *Dóno tatémono ga, ryoortya desu ka?*
- 93. That building is the restaurant. *Ano tatémono ga, ryoortya desu.*

37. What is this building? *Kono tatemono wa, nan desu ka?*
38. That building is a hotel. *Sono tatemono wa, hōteru desu.*

In sentence 93, the phrase *ano tatemono ga* answers the preceding question; in sentence 38, the phrase *sono tatemono wa* merely repeats part of the question, in slightly changed form (*sono* instead of *kono*).

Additional examples:

- (a) Which person is Mr. Tanaka?
- (b) That person is Mr. Tanaka.
- (c) Who is that person?
- (d) That person is Mr. Tanaka.
- (e) Which cigarettes are yours?
- (f) These are mine.
- (g) Whose are these cigarettes?
- (h) These are mine.
- (i) Are there soldiers or sailors in this building?
- (j) There are soldiers in this building.
- (k) Where are the soldiers?
- (l) The soldiers are in this building.

Dōno hito ga, Tanaka-san desu ka?
Anō hito ga, Tanaka-san desu.
Anō hito wa, dare desu ka?
Anō hito wa, Tanaka-san desu.
Dōno tabako ga, anāta no desu ka?
Kore ga, watakushi nō desu.
Kono tabako wa, dare no desu ka?
Kore wa, watakushi nō desu.
Kono tatemono ni, heitai ga imasu ka, sūihei ga imasu ka?
Kono tatemono ni, heitai ga imasu.
Heitai wa, dōko ni imasu ka?
Heitai wa, kono tatemono ni imasu.

6. Exercise

(Individual Study.) Still working by yourself, read through the following exercises and answer the questions they ask. Be sure that you thoroughly understand all the Japanese material, and that

you can justify your choice of an answer by referring to models in the Basic Sentences or to the Notes. When you have solved the problems, practice the correct sentences out loud.

A. Here are ten sentences, each one with a blank to be filled in. The proper word in every case is *arimasu*, *imasu*, or *desu*. Choose the correct word to fill each blank; then read the completed sentence out loud and notice the meaning.

1. *Anáta no tomodati wa, Nihón ni* —.
2. *Yokohama wa, Nihón ni* —.
3. *Tanaka-sañ wa, ryoortya ni* —.
4. *Kore wa, watakusi no zidóosya* —.
5. *Are wa, nán* — *ka?*

6. *Teisyaba wa, migi no hoo ni* —.
7. *Watakusi wa, Beikoku ni* —.
8. *Watakusi wa, Beikokúziñ* —.
9. *Mátti ga* — *ka?*
10. *Hóteru wa, asoko ni* —.

B. Here are ten English sentences lettered from (a) to (j), and ten Japanese sentences lettered from (q) to (z). Match up the sentences by finding the proper English equivalent for each of the Japanese expressions.

- | | |
|------------------------------------|---|
| (a) What is your name? | (q) <i>Kyóneñ kimásita.</i> |
| (b) He is an Englishman. | (r) <i>Nihón e ikimásita.</i> |
| (c) I went to Japan. | (s) <i>Tookyoo máde ikimásita.</i> |
| (d) I came last year. | (t) <i>Dóre ga anáta no zidóosya desu ka?</i> |
| (e) Where did you come from? | (u) <i>Hikóoki de ikimásita.</i> |
| (f) Which is your car? | (v) <i>Anáta no namae wa, nán desu ka?</i> |
| (g) I went as far as Tokyo. | (w) <i>Tookyoo kara kimásita.</i> |
| (h) He went by airplane. | (x) <i>Eikokúziñ desu.</i> |
| (i) They came from Tokyo. | (y) <i>Dóno tatémono ga teisyaba desu ka?</i> |
| (j) Which building is the station? | (z) <i>Dóko kara kimásita ka?</i> |

C. Here are five Japanese sentences, each one broken up into two parts. The second part is given in three versions, but only one version makes any sense in combination with the first part. Choose the proper end for each beginning, and read the complete sentence out loud.

1. *Anáta no namae wa,*

- (a) *dóko ni arimásu ka?*
- (b) *nán desu ka?*
- (c) *dáre desu ka?*

2. *Dóno tatémono ga,*

- (a) *anáta no tabako desu ka?*
- (b) *eigákān desu ka?*
- (c) *tomodati desu ka?*

3. *Anó hito wa,*

- (a) *dáre desu ka?*
- (b) *dóno zidóosya desu ka?*
- (c) *dóre desu ka?*

4. *Kono góhān wa,*

- (a) *koko ni imasu ka?*
- (b) *Beikokúziñ desu ka?*
- (c) *hosti desu ka?*

5. *Yokohama kara koko made*

- (a) *arimásita ka?*
- (b) *kimásita ka?*
- (c) *wakarimásita ka?*

As you see, all these sentences are questions. When you have found the right ending to go with each beginning, make up sentences of your own that could be used as sensible answers to the questions in this list.

7. Check-Up on the Exercise

(Group Work.) This time, the Leader will call on various members of the group in turn to give orally their solutions to the various problems in the exercise. Each man should be ready to answer any question, and to criticize, if necessary, the answers given by other members of the group. When there is a difference of opinion about the correct solution of a problem, general discussion among all the members of the group will generally clear it up.

8. Review of Basic Sentences: Covering the Japanese

(Individual Study.) Working alone, check once more your knowledge of the Basic Sentences in Section B of this Unit. Cover the Japanese column, and proceed as before. Don't leave this section until you are sure that you know the English equivalent for every Japanese expression. REMEMBER: UNTIL YOU KNOW IT COLD, YOU HAVEN'T LEARNED IT.

SECTION C

1. Final Check-Up

(Group work.) Again you have a chance here to see whether you have really learned the material in this Unit. As before, the Leader should begin the vocabulary check-up, with each man in the group taking turns answering and asking questions. Be sure that you cover all or nearly all the expressions in both sets of Basic Sentences.

If there is time, you can go on to drill on the additional examples in the Notes. Proceed just as you did in Section C of Unit 1.

2. Listening In

Record 5B, beginning

1. MR. KIMURA APPROACHES MR. TANAKA ON THE STREET, JUST AFTER MR. TANAKA HAS SAID GOOD-BYE TO MR. YAMAMOTO.

Kimura: *Koñniti wa, Tanaka-sañ. Ikága desu ka?*

Tanaka: *Koñniti wa. Géñki desu.*

Kimura: *Anó hilo wa dáre desu ka?*

Tanaka: *Watakusi no tomodati desu.
Sonó hito no namae wa, Yamamoto desu.*

Kimura: *Súihei desu ka?*

50 [2-C]

Tanaka: *Iie.
Sóo zya arimaséñ.
Heitai désu.
Kyóneñ, Yokohama kara, koko e kimásita.**

Kimura: *Sóo desu ka?
Onaka ga sukimásita ga, /
ryoortya wa, dóko ni arimásu ka?*

Tanaka: *Ryoortya wa, hidari no hoo ni arimasu.*

Kimura: *Wakarimaséñ.
Dóno tatémono desu ka?*

Tanaka: *Ano tatémono ga, ryoortya desu.*

Kimura: *Wakarimásita.
Arígatoo gozaimásita.*

Tanaka: *Dóo itasimásite.*

Kimura: *Sayonára.*

Tanaka: *Sayonára.*

2. MR. KIMURA GOES TO THE RESTAURANT. AN AMERICAN SITS DOWN BESIDE HIM AND SPEAKS.

Beikokúziñ: *Koñniti wa.*

Kimura: *Koñniti wa.
Anáta wa, Beikokúziñ desu ka?*

*This sentence is accidentally repeated on the record.

Beikokúziñ: *Hái.*
Sóo desu.
Kyóneñ, Beikoku kara, koko e kimásita.

Kimura: *Náñ de kimásita ka?*

Beikokúziñ: *Beikoku kara Yokohama máde, /*
Nihoñ no húne de kimásita.
Soko kara koko máde, kisyá de kimásita.

(Mr. Kimura sees a friend at a distant table.)

Kimura: *Asoko ni, watakusi no tomodati ga imasu.*
Anó hito wa, máiniti koko e kimásu.
Gomeñnasái.

(He leaves the table, and returns after talking to his friend.)

Kimura: *Watakusi no tomodati wa, Eikokúziñ desu.*
Anó hito no namae wa, Hárisu desu.*
Eikoku kara, hikóoki de kimásita.

(The waiter approaches.)

Beikokúziñ: *Nikú ga arimásu ka?*

Waiter: *Nikú wa arimaséñ ga, sakana ga arimásu.*

Beikokúziñ: *Sakana o kudasái.*

Waiter: *Otya ga hosti desu ka, koohti ga hosti desu ka?*

**Hárisu* is a Japanese pronunciation of 'Harris'.

Beikokúziñ: *Koohti ga hosti desu.*

Kimura: *Watakusi wa, yasai ga hosti desu.*

(After eating, the two men leave the restaurant together.)

Asoko ni, watakusi no zidóosya ga arimasu.
Beikokúziñ: *Dóre ga anáta no desu ka?*

Kimura: *Are ga watakusi nó desu.*

Beikokúziñ: *Sóo desu ka?*

(They ride off together.)

3. Free Conversation

Here is your chance to use what you have learned. Act out the conversations in the Listening In, with different members of the group taking the various parts. When you have been through these conversations two or three times, try out some variations, changing the dialog in any way you like. The outlines given below are only suggestions; if you can think of better topics, by all means use them. But bear in mind that what you need now is lots of drill on the material you have learned: it will be better for you to use the same expressions over and over, until you really know them cold, than to try to say things that you haven't studied yet.

Conversation 1. Passing the time of day.

Two people meet in a railroad station. They fall into conversation, and begin to ask each other questions.

A asks B what his name is.

B says his name is *Yamamoto Ziroo*, and asks A for HIS name.

A says his name is Doe (*Dóo*).

B asks if he's an Englishman.

A says no, he's not an Englishman, he's an American.

B asks him how he came to Japan.

A says he took a boat as far as Yokohama, and went on from there by train.

B asks if it was a Japanese boat.

A says no, it was American.

B excuses himself and says good-bye.

Conversation 2. At a restaurant.

A and B sit down together. C comes along and joins them.

A tells B that C is a friend of his.

A says that C's name is Harris (*Hárisu*), and that he is an Englishman.

B says hello to C, and asks him if he came to Japan by boat or by plane.

C says he came by a Japanese boat.

A now tells C that B is an American.

C asks B what his name is.

B tells him, and asks if he came to the restaurant by car.

C says no, he came by streetcar, and adds that he comes to this restaurant every day by streetcar.

The waiter comes and asks the three men what they want.

Each man tells the waiter what he wants.

The waiter either says O.K. (*háí*) or else says that he hasn't got what they ask for.

They go on ordering till they all find something the waiter has got.

The waiter asks if they're thirsty.

A says he is, and orders beer.

B and C order coffee.

PART ONE

UNIT 3

TRADES AND OCCUPATIONS

SECTION A

1. Basic Sentences

Record 6A, beginning

— ENGLISH EQUIVALENTS —

work (noun)
what kind of work?
are doing (*or is doing*
or am doing)

94. What kind of work
do you do?

waiter
mechanic

95. I'm a mechanic.

tools
make

96. I make tools.

do

97. Do you work every
day?

— JAPANESE —

sigoto
dōnna sigoto
site imásu

Anáta wa, dōnna sigoto o,
site imásu ka?

kyúuzi
syokkoo

Watakusi wa, syokkoo desu.

doogú
tukurimásu

Doogú o, tukurimasu.

simásu

Máiniti, sigoto o simásu ka?

sometimes
free time

98. No, sometimes I'm
free.

that kind of work
it is pleasing

99. Do you like that
kind of work?

100. Yes, I like it.

101. No, I don't like it.

this kind of work
it is displeasing

102. I dislike this kind
of work.

country (opposite of
city)

in the country

tokidoki
hima

Iie. Tokidoki hima desu.

soñna sigoto
sukt desu

Soñna sigoto wa, sukt desu
ka?

Hái. Sukt desu.

Iie. Sukt zya arimaséñ.

koñna sigoto
kirai desu

Koñna sigoto wa, kirai desu.

inaka

inaka de

- are working (*or is or*
am working)
103. Do you work in the
country?
104. No, I work in town.
factory
work
105. Every day I work in
a factory in town.
am living (*or is or*
are living)
106. I live in town.
yesterday
going
home
rested
Record 6B, beginning
107. Yesterday I went to
the country and
took it easy at a
friend's house.
farmer
108. My friend's a
farmer.
uncooked rice
rice and vegetables
raise (*also make*)
- hataraité imásu*
Inaka de hataraité imásu ka?
Iie. Matí de hataraité imasu.
koobá
hatarakimásu
Máiniti, mati no koobá de
hatarakimasu.
súnde imasu
Màti ni súnde imasu.
kinóo
itte
utí
yasumimásita

Kinoo, inaka e itte, /
tomodati no utí de,
yasumimásita.

hyakusyóo
Tomodati wa, hyakusyóo
desu.
komé
komé to yasai
tukurimásu

54 [3-A]

109. He grows rice and
vegetables.
ate
110. I ate a meal at my
friend's house.
eating
drank
111. I ate rice and fish,
and drank tea.
after eating
returned
112. After eating, I came
back to the city.
returning
went to bed *or*
went to sleep
113. I came back home
and went to bed.
- Komé to yasai o tukurimasu.*
tabemásita
Tomodati no utí de, góhañ o
tabemásita.
tábeta
nomimásita
Góhañ to, sakana o tábeta,
otya o nomimásita.
tábeta kara
kaerimásita
Tábeta kara, mati e
kaerimásita.
káette
nemásita
Utí e káette, nemásita.

2. Pronunciation Practice

Of the fourteen Japanese consonants that can begin a word or a syllable, eight will cause you no trouble at all. These are *b*, *d*, *k*, *m*, *n*, *p*, *w*, and *y*. All of these consonants are so close to the corresponding English sounds that you can use the English versions without spoiling your Japanese accent. One difference, however, should be borne in mind: The Japanese *d* and *n* are

dentals; they are made with the tip of the tongue touching the inner surface of the upper teeth. The English 'd' and 'n', on the other hand, are usually made with the tip of the tongue a little further back, touching the gums behind the upper teeth instead of the teeth themselves. If you will push the tip of your tongue forward a bit when you say *d* and *n*, you will have no difficulty with the Japanese sounds.

Three of these consonants are limited in their occurrence, being found only before certain vowels. The consonant *d* occurs only before *a*, *e*, and *o* (as in *dáre*, *dénsya*, *dóre*); the consonant *y* occurs only before *a*, *o*, and *u* (as in *yasai*, *yóku*, *yukkúri*); the consonant *w* occurs only before *a* (as in *watakusi*). The combinations *di*, *du*, *ye*, *yi*, *we*, *wi*, *wo*, *wu* do not occur in Japanese.

You may sometimes hear what sounds like *ye* and *wo* in place of plain *e* and *o*, especially after the consonant *ñ*. Thus, in the phrase *Nihón e*, the particle *e* is sometimes pronounced *ye*; and in the phrase *páñ o*, the particle *o* is sometimes pronounced *wo*. These pronunciations do not affect the meaning. There is never any difference between *e* and *ye*, or between *o* and *wo*. Follow your Guide's pronunciation, but remember that the sounds *y* and *w* in these two combinations are just glides without any special significance.

Since the eight consonants *b*, *d*, *k*, *m*, *n*, *p*, *w*, *y* are so close to the English sounds, it will be enough to mention one example of each, without stopping for a separate Practice:

<i>b</i> : <i>Beikoku</i> ..America	<i>n</i> : <i>nódo</i>throat
<i>d</i> : <i>dáre</i>who?	<i>p</i> : <i>páñ</i>bread
<i>k</i> : <i>koko</i>this place	<i>w</i> : <i>wakarímásu</i> ..I understand
<i>m</i> : <i>matí</i>town	<i>y</i> : <i>yóku</i>well

The other six consonants (*g*, *h*, *r*, *s*, *t*, *z*) need a few words of comment. Here we shall discuss the first three; the others will be treated in Section B of this Unit.

The consonant *g* at the beginning of a word sounds like the 'g' in 'go'. In the middle of a phrase (either in the middle of a word, or at the beginning of a word when some other word comes just before it) you will hear two different pronunciations for *g*. Many speakers of Japanese pronounce the *g* in the middle of a phrase just as they do at the beginning—that is, like the 'g' in 'go'; but others, especially in Tokyo, pronounce it in this position like the 'ng' in 'singer'. There is no difference between these two sounds in Japanese; either one is correct when *g* stands in the middle of a phrase. You should imitate your Guide's pronunciation, in this respect as in everything else; but if he uses the 'ng' sound in a way that you find it hard to copy, you can use the hard 'g' sound instead.

If you do try to use the 'ng' sound for *g* in the middle of a phrase, you must be careful to say it like the 'ng' in 'singer', not like the 'ng' in 'finger'. Notice that in the word 'finger', the letters 'ng' stand for two sounds, not one: the 'ng' sound of 'singer' plus the 'g' sound of 'go'. If you use this combination for a Japanese *g*, people will have a hard time understanding. (Some

Americans do not make any difference between the 'ng' in 'singer' and the 'ng' in 'finger'. If these two words rime together in your speech, you had better not try to use the 'ng' pronunciation of Japanese *g*, but stick to the hard 'g' sound in all positions.)

Here are some words with *g* to practice on:

Record 1A, after 9th spiral

PRACTICE 10.

gēnki.....health *or* good spirits
góhañ.....cooked rice *or* a meal
ikága.....how?
migi.....right

The consonant *h* has three different sounds, depending on the vowel that follows. Before the vowels *a*, *e*, and *o*, it sounds just about like the 'h' in 'hot'. Since this sound is so close to the one in English, it will be enough to mention some examples, without stopping for a separate Practice:

góhañ.....cooked rice *or* a meal
heitaí.....soldier
súihei.....sailor
hóteru.....hotel

Before the vowel *i*, *h* is pronounced by many speakers like the 'h' in 'heat'. Other speakers use a sound like the one that you sometimes hear in the English words 'huge' and 'human'. To make this sound, you raise the

front surface of the tongue toward the roof of the mouth (the hard palate) so as to leave only a narrow slit for the breath to squeeze through. Get ready to pronounce a 'y' sound (as in 'you'); then, with your tongue held firmly in the position for 'y', blow out your breath in a vigorous 'h' sound. The effect of this sound is a little like the 'sh' in 'sheep'; but you must not use 'sh' for the Japanese *h*, or you may be misunderstood.

Record 1A, after 10th spiral

PRACTICE 11.

hidari.....left
koohtí.....coffee
**hi*.....day *or* sun
**hirú*.....daytime *or* noon

Before the vowel *u*, *h* is pronounced either like the 'f' in 'food' or like the 'h' in 'hoot' with the lips held close together. Either of these pronunciations is correct; you will probably find it easier to pronounce *h* in the syllable *hu* like 'f'.

Record 1A, after 11th spiral

PRACTICE 12.

húne.....ship
**huyú*.....winter
**hurúi*.....old
**gohuñ*.....five minutes

The consonant *r* is not like any sound in American English. Notice that it has no resemblance at all to the sound in 'run'. Instead, it sounds a bit like the kind of 'r' you may have heard Englishmen use in the word 'very' (so that they seem to be saying something like 'veddy'). To make this sound, the tip of the tongue flips quickly up and down, just barely touching the gums in back of the upper teeth and immediately withdrawing. The sound is a single tap, not a trill.

Nothing will more surely ruin your Japanese accent than to use an American 'r' in place of the Japanese *r*. If you have trouble in imitating the way the Guide makes this sound, practice it by yourself with a mirror. Say over and over to yourself a meaningless string of sounds like *ara ara ara*, and watch in the mirror to make sure that your tongue tip flips up and down in a single uninterrupted movement. The flip must be very short and very rapid, so that the tongue just barely touches the upper gums for a moment and then immediately starts down again. You will find that this *r* comes to you most easily in words like *sayonára*, where there is a vowel both before and after it; in words where the *r* stands first, it may take you a little longer to get the trick. Don't give up trying, no matter how difficult you may find it at first; and above all, NEVER slip back into the mistake of using an American 'r'.

Some Japanese speakers use an *r* that sounds to us very much like an 'l'; this kind of *r* is especially common before the vowel *o*. Notice that there is no separate *l* in Japanese that has to be kept apart from *r*. In

English, 'rock' and 'lock' are just as different from each other as 'rock' and 'sock'; but in Japanese, it makes little or no difference whether you pronounce a word like *sayonára* with an *r* sound or with an *l* sound. For this reason, if in spite of all your efforts you find yourself unable to pronounce a genuine Japanese *r*, you can substitute an *l* wherever the *r* appears. If you do this, your pronunciation may strike a Japanese listener as rather odd, but at least you will be understood. If you use an American 'r', you probably won't be understood at all.

Record 1A, after 12th spiral

PRACTICE 13.

sayonára.....good-bye
yukkúri.....slowly
wakarímásu.....I understand
kore.....this thing
hóteru.....hotel
**rainēn*.....next year
**rokú*.....six

3. Practice on the Basic Sentences

The procedure in this section should be the same as in the corresponding sections of Units 1 and 2. By this time you know what you are supposed to do at each step, so that it will no longer be necessary to give you detailed instructions. The headings alone will be enough to remind you of the routine you are supposed to follow.

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 3.1. Particles *ni* and *de*

- | | |
|---|--|
| 31. The hotel's on the left. | <i>Hóteru wa, hidari no hoo ni arimasu.</i> |
| 86. Mr. Tanaka is in Japan. | <i>Tanaka-san wa, Nihon ni imasu.</i> |
| 106. I live in town. | <i>Matí ni súnde imasu.</i> |
| *104. I work in town. | <i>Matí de hataraitte imasu.</i> |
| 105. Every day I work in a factory in town. | <i>Máiniti, mati no koobá de hatarakimasu.</i> |
| *107. I took it easy at a friend's house. | <i>Tomodati no uti de, yasumimásita.</i> |
| 110. I ate a meal at my friend's house. | <i>Tomodati no uti de, góhan o tabemásita.</i> |

Notice the particle *ni* in the first three sentences and the particle *de* in the other four. After a noun denoting a place, both of these particles mean 'in' or 'on' or 'at'; the choice between them depends on the verb that follows. If the verb means merely 'being' in a certain place or in a certain position, without implying any action, the particle is *ni*; if the verb means 'doing' something, the particle is *de*.

Of the verbs that you have learned so far, all but three mean 'doing' something; the three exceptions are *arimásu*, *imásu*, and *súnde imasu*. Accordingly, to say that something or somebody is somewhere, or that somebody LIVES somewhere, you use *ni* after the noun denoting the place; with all the other verbs you have learned, the particle for 'in' or 'at' is *de*.

This is the second meaning you have learned for *de*; compare Note 2.8. It is not unusual for the same Japanese particle to correspond in different sentences to different English words.

Additional examples:

- (a) Where do you work?
- (b) I work at a factory in this town.
- (c) I didn't eat at that restaurant yesterday.
- (d) We drank [some] beer at our friend's house.
- (e) He grows rice in the country.
- (f) I don't live in Japan.

Doko de hataraitte imasu ka?
Kono mati no koobá de hataraitte imasu.
Kinoo, ano ryooriya de tabemasen desita.
Tomodati no uti de biru o nomimásita.
Inaka de kome o tukurimasu.
Watakushi wa, Nihon ni súnde imasen.

- (g) He makes tools at the factory.
- (h) The mechanics ate at that restaurant.
- (i) The factory is to the right.
- (j) Mr. Tanaka lives in that house.
- (k) I work in town but I live in the country.

Koobá de doogú o tukurimasu.
Syokkoo wa, ano ryoortya de tabemásita.
Koobá wa, migi no hoo ni arimasu.
Tanaka-sañ wa, ano uti ni sũnde imasu.
Watakusi wa, mati de hataraito imasu ga, inaka
ni sũnde imasu.

Note 3.2. Particle *to* meaning 'and'

109. He grows rice and vegetables.

Komé to yasai o tukurimasu.

111. I ate rice and fish, and drank tea.

Góhañ to, sakana o tábete, otya o nomimásita.

The particle *to* between two nouns means 'and'. Like all particles, it is pronounced as part of the preceding word; you can pause after it, as in sentence 111, but not before it.

Three or even more nouns can be connected in a series by putting *to* after each one except the last. The last noun in the series is followed by whatever particle the sentence requires—*wa*, *ga*, *o*, *de*, etc.

Notice that English 'and' corresponds to *to* ONLY BETWEEN NOUNS. *To* is not used to join together verbs or clauses or any other elements in the sentence.

Additional examples:

- (a) There are mechanics and farmers eating at that restaurant.
- (b) I like milk and tea and coffee.
- (c) There were no cigarettes and matches.
- (d) I dislike fish and vegetables.
- (e) There were sailors and soldiers and mechanics and farmers here.
- (f) Please give me [some] bread and meat.

Ano ryoortya de, syokkoo to hyakusyoo ga tábete imasu.

Gyuunyuu to otya to koohi ga sukí desu.

Tabako to mátti wa arimaséñ desita.

Sakana to yasai wa, kirai desu.

Koko ni, súihei to heitai to syokkoo to hyakusyoo ga imásita.

Páñ to nikú o kudasai.

- (g) Mr. Tanaka and Mr. Yamamoto live in Tokyo.
- (h) I came here by train and streetcar.
- (i) Where do (*lit.* did) you and your friend come from?
- (j) The hotel and the movie theater and the restaurant are to the left; the railroad station and the factory are to the right.

Tanaka-saṅ to Yamamoto-saṅ wa, Tookyoo ni sūnde imasu.
Kisyá to dénsya de, koko e kimásita.
Anáta to anáta no tomodati wa, dóko kara kimásita ka?
Hóteru to eigákān to ryoortya wa, hidari no hoo ni arimásu ga, teisyaba to koobá wa, migi no hoo ni arimasu.

Note 3.3. Pre-nouns

94. What kind of work do you do?
99. Do you like that kind of work?
102. I dislike this kind of work.

Anáta wa, dóṅna sigoto o, site imásu ka?
Soṅna sigoto wa, sukí desu ka?
Koṅna sigoto wa, kirai desu.

Dóṅna, *koṅna*, and *soṅna* behave in a sentence just like *dóno*, *kono*, *sono*, and *ano* (Notes 1.10 and 2.11). They are not used alone, but are always followed by a noun. We call such words PRE-NOUNS. Here is a list of the pre-nouns you have learned, each one with a noun after it to show how it is used:

dóno tatémono.....which building?
kono tatémono.....this building
sono tatémono.....that building
ano tatémono.....that building

dóṅna sigoto.....what kind of work?
koṅna sigoto.....this kind of work
soṅna sigoto.....that kind of work

Additional examples:

- (a) What kind of house do you live in?
- (b) I don't like this kind of cigarettes.
- (c) I dislike that kind of car.

Dóṅna uti ni sūnde imásu ka?
Koṅna tabako wa sukí zya arimaséñ.
Soṅna zidóosya wa kirai desu.

- (d) What kind of hotels are there in this town?
 (e) I work in that factory [over there].
 (f) Do you like this kind of a town?
 (g) What town do you live in?
 (h) What sort of person is Mr. Tanaka?
 (i) I want this fish.

Kono matí ni, dóñna hóteru ga arimásu ka?
Ano koobá de hataraité imasu.
Koñna matí wa suki desu ka?
Dóno matí ni súnde imasu ka?
Tanaka-sañ wa, dóñna hito desu ka?
Kono sakana ga hosti desu.

Note 3.4. *Suki* and *kirai*

99. Do you like that kind of work?
 100. Yes, I like it.
 101. No, I don't like it.
 102. I dislike this kind of work.

Soñna sigoto wa, suki desu ka?
Hái. Suki desu.
Iie. Suki zya arimaséñ.
Koñna sigoto wa, kirai desu.

Suki and *kirai* are nouns (Note 1.5), meaning something like 'fondness' and 'dislike' respectively. The phrases *suki desu* and *kirai desu* mean 'it is pleasing' and 'it is displeasing'—in other words, '[I] like it' and '[I] dislike it'.

When you tell what is liked, without mentioning who likes it, the noun is either the topic of the sentence, with the particle *wa*, or the emphatic word, with the particle *ga* (Note 2.13). For instance:

- (a) [I] LIKE fish (when you are telling how you feel about fish). *Sakana wa suki desu.*
 (b) [I] like FISH (when you are telling what it is that you like). *Sakana ga suki desu.*

Similarly, when you tell who it is that likes something, without mentioning what is liked, the noun denoting the person is either the topic or the emphatic word. For instance:

- (c) I LIKE it (when you are telling how you feel about it). *Watakusi wa suki desu.*
 (d) I like it (when you are telling who likes it). *Watakusi ga suki desu.*

When you tell both who likes something, and what it is that he likes, one of the two nouns is the topic and the other is the emphatic word, depending on which one is more important. For instance:

- | | |
|--|---|
| (e) I like FISH (<i>lit.</i> As for me, it's fish that I like). | <i>Watakusi wa, sakana ga suki desu.</i> |
| (f) I like fish (<i>lit.</i> As for fish, I'm the one that likes it). | <i>Sakana wa, watakusi ga suki desu.</i> |
| (g) It's fish that I like, but it's meat that my friend likes. | <i>Watakusi wa, sakana ga suki desu ga, tomodati wa, niku ga suki desu.</i> |
| (h) I'm the one that likes fish, but my friend is the one that likes meat. | <i>Sakana wa, watakusi ga suki desu ga, niku wa, tomodati ga suki desu.</i> |

Kirai is used in the same way as *suki*. The negative of *suki desu* and *kirai desu* is *suki zya arimasen* and *kirai zya arimasen*.

Additional examples:

- | | |
|---|--|
| (i) I like Mr. Tanaka. | <i>Watakusi wa, Tanaka-san ga suki desu.</i> |
| (j) Do you like beer? | <i>Anata wa biru ga suki desu ka?</i> |
| (k) I like the city, but I dislike the country. | <i>Mati wa suki desu ga, inaka wa kirai desu.</i> |
| (l) What kind of work do you like? | <i>Anata wa, donna sigoto ga suki desu ka?</i> |
| (m) I didn't like the fish at that restaurant. | <i>Ano ryooriya no sakana wa, suki zya arimasen desita.</i> |
| (n) I like coffee but not milk. | <i>Koohi wa suki desu ga, gyunyuu wa suki zya arimasen.</i> |
| (o) I like coffee but Mr. Ito likes milk. | <i>Watakusi wa, koohi ga suki desu ga, Ito-san wa, gyunyuu ga suki desu.</i> |
| (p) Who is it that likes tea? | <i>Oya wa, dare ga suki desu ka?</i> |
| (q) He's the one that likes it. | <i>Ano hito ga suki desu.</i> |
| (r) Which one do you like? | <i>Anata wa, dore ga suki desu ka?</i> |
| (s) I like this one. | <i>Watakusi wa, kore ga suki desu.</i> |
| (t) Mr. Tanaka dislikes Mr. Kurihara; or Mr. Kurihara is the one who dislikes Mr. Tanaka. | <i>Tanaka-san wa, Kurihara-san ga kirai desu.</i> |

6. Exercise

Again you have your choice of Japanese sentences to fit the situation described in the English statements. Be sure you know what all the Japanese sentences mean, and then pick the one in each group that best fits the situation described.

1. You ask a stranger what kind of work he does:

- a. *Anó hito wa, dáre desu ka?*
- b. *Anáta wa, dóñna sigoto o site imásu ka?*
- c. *Dóre ga anáta no zidóosya desu ka?*

2. He says he is a farmer:

- a. *Watakusi wa, hyakusyóo desu.*
- b. *Anó hito wa, heitai desu.*
- c. *Tomodati wa, syokkoo desu.*

3. He says he grows rice and vegetables:

- a. *Góhañ to yasai ga hosti desu.*
- b. *Heitai to súihei ga imasu.*
- c. *Komé to yasai o tukurimasu.*

4. You ask if he likes that kind of work:

- a. *Soñna sigoto wa, suki desu ka?*
- b. *Inaka de hataraité imásu ka?*
- c. *Dóno tatémono ga ryoortya desu ka?*

5. He says no, he doesn't:

- a. *Iie. Nikú wa arimaséñ.*
- b. *Iie. Súihei zya arimaséñ.*
- c. *Iie. Suki zya arimaséñ.*

6. He asks where you work:

- a. *Húne de kimásita ka?*
- b. *Dóko de hataraité imásu ka?*
- c. *Anó hito no namae wa, náñ desu ka?*

7. You work in a city factory:

- a. *Koñna sigoto wa, kirai desu.*
- b. *Anáta no tomodati desu.*
- c. *Mati no koobá de hataraité imasu.*

8. You say you make tools:

- a. *Teisyaba wa koko ni arimasu.*
- b. *Doogú o tukurimasu.*
- c. *Mati ni súnde imasu.*

9. You ask him where he lives:

- a. *Dóko ni súnde imasu ka?*
- b. *Anáta wa, Beikokúziñ desu ka?*
- c. *Inaka de hataraité imásu ka?*

10. He lives at the home of a friend:

- a. *Inaka ni súnde imasu.*
- b. *Tomodati no uti de yasumimásita.*
- c. *Tomodati no uti ni súnde imasu.*

11. He eats at a restaurant every day:

- a. *Máiniti ryoortya de tabemasu.*
- b. *Ryoortya wa, migi no hoo ni arimasu.*
- c. *Máiniti ryoortya de hatarakimasu.*

12. He eats rice and vegetables:

- a. *Komé to yasai o tukurimasu.*
- b. *Páñ to sakana ga hosti desu.*
- c. *Góhañ to yasai o tabemasu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 6B, after spiral

— ENGLISH EQUIVALENTS —

last night
sickness
became

114. Last night I got
sick.

drugstore or druggist
medicine
bought
no good

115. I bought [some]
medicine at the
drugstore, but it
was no good.

64 [3-B]

— JAPANESE —

sakúbañ
byooki

narimásita
Sakúbañ, byooki ni
narimásita.

kusuriya
kusuri
kaimásita
damé

Kusuriya de, kusuri o
kaimásita ga, sono kusuri
wa, damé desita.

doctor
received

116. After that I went to
the doctor's house
and got [some]
medicine.

Record 7A, beginning

receiving

117. After getting the
medicine, I went
back home and
drank it.

drinking

118. After drinking it, I
got well.

isya
moraimásita

Sore kara, isya no uti e itte, /
kusuri o moraimásita.

moratte
Kusuri o moratté kara, /
uti e kaette, sore o
nomimásita.

nóñde
Sore o nóñde kara, yóku
narimásita.

- | | |
|---|---|
| fish store (or fish dealer) | <i>sakanaya</i> |
| 119. I went to the fish store and bought [some] fish. | <i>Sakanaya e itte, sakana o kaimásita.</i> |
| the place next door | <i>tonari</i> |
| the man next door | <i>tonari no hito</i> |
| office worker | <i>zimúin</i> |
| 120. [My] neighbor's an office worker. | <i>Tonari no hitó wa, zimúin desu.</i> |
| office | <i>zimúsyô</i> |
| 121. He works in Mr. Tanaka's office. | <i>Tanaka-sañ no zimúsyô de, hataraité imasu.</i> |
| boss (or proprietor) | <i>syúziñ</i> |
| 122. Mr. Tanaka's his boss. | <i>Tanaka-sañ wa, anó hito no syúziñ desu.</i> |

2. Pronunciation Practice

The consonant *s* has two different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, *o*, and *u*, it is pronounced like the 's' in 'so' (NEVER like the 's' in 'rose'). Since this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

sakana.....fish
arimasén.....there is not
soko.....that place [near-by]
súñde.....living, dwelling

Before the vowel *i*, *s* is pronounced something like the 'sh' in 'sheep', or rather like a sound halfway between 'sh' and 's'. Notice that the Japanese syllable *si* differs from the English word 'she' in having the tongue pushed a bit further toward the front of the mouth, and in having the lips spread apart.

Record 1A, after 13th spiral

PRACTICE 14.

sigoto.....work [noun]
watakusi.....I, me
hosti desu.....it is desirable
dóo itasimásite.....Don't mention it.

The consonant *t* has three different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, and *o*, it is pronounced like the 't' in 'toe', but with the tip of the tongue touching the inner surface of the upper teeth, not the gums in back of the teeth. Since this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

tabako.....cigarette
tatémono.....building
teisyaba.....railroad station
sigoto.....work [noun]

Before the vowel *i*, *t* is pronounced something like the 'ch' in 'cheek', or rather like a sound halfway be-

tween 'ch' and the 'ty' sound that some people pronounce in 'tune' and 'Tuesday'. Notice that the Japanese syllable *ti* differs from the first part of English 'cheek' in the same way that *si* differs from 'she'—namely, in having the tongue pushed a bit further toward the front of the mouth, and in having the lips spread apart.

Record 1A, after 14th spiral

PRACTICE 15.

itido.....once
uti.....home
máiniti.....every day
tomodati.....friend

Before the vowel *u*, *t* is pronounced like the 'ts' in such words as 'tsetse fly', 'hats', 'Betsy'. To make this sound, you simply say a 't' and an 's' together without any break between them.

Record 1B, beginning

PRACTICE 16.

tukurimásu.....make
**tugi*.....the next one
**tuyói*.....strong
**tutumi*.....parcel

The consonant *z* has two different sounds, depending on the vowel that follows it. Before the vowels *a*, *e*, *o*, and *u*, it is pronounced like the 'z' in 'zebra'. Since

this sound is very close to the one in English, it will be enough to mention some examples, without stopping for a special Practice:

Ohayoo gozaimasu.....Good morning.
**gózeñ*.....forenoon
dóozo.....please
mizu.....cold water

Some speakers of Japanese pronounce this consonant like the 'dz' in 'adze' or the 'ds' in 'beds'. Follow your Guide, and say the sound in the way that he says it; but if he pronounces *z* like 'dz', remember that the sounds 'dz' and 'z' are interchangeable in Japanese, and that either one is correct wherever the consonant *z* occurs before the vowels *a*, *e*, *o*, and *u*. Since the plain 'z' sound is more common than 'dz', that is the one you should concentrate on learning.

Before the vowel *i*, *z* is pronounced something like the 'j' in 'jeep', or rather like a sound halfway between 'j' and the 's' in 'measure'. Notice that the Japanese syllable *zi* differs from the English word 'gee' in the same way that *ti* differs from the first part of 'cheek'.

Record 1B, after 1st spiral

PRACTICE 17.

zidóosya.....automobile
zimúin.....office worker
Nihonziñ.....a Japanese
kyúuzi.....waiter

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 3.5. Gerund

14. Please say it again.
 15. Please speak slowly.
 17. Please wait a moment.
 112. After eating, I came back to the city.
 117. After getting the medicine, I went back home and drank it.
 118. After drinking it, I got well.
 94. What kind of work do you do (*lit.* are you doing)?
 103. Do you work (*lit.* Are you working) in the country?
 106. I live (*lit.* am living) in town.

Moo itido itte kudasái.
Yukkúri hanásite kudasai.
Tyóttö mátte kudasai.
Tábeta kara, matí e kaerimásita.
Kusuri o moratté kara, utí káette, sore o nomimásita.
Sore o nóñde kara, yóku narimásita.
Anáta wa, dóñna sigoto o, site imásu ka?
Inaka de hataraité imásu ka?
Matí : súnnde imasu.

Notice the following expressions:

<i>itte kudasái</i>	<i>tábeta kara</i>	<i>site imasu</i>
<i>hanásite kudasai</i>	<i>moratté kara</i>	<i>hataraité imasu</i>
<i>mátte kudasai</i>	<i>nóñde kara</i>	<i>súnnde imasu</i>

The first word in each expression ends in *-te* or *-de*. Moreover, some of these words are similar, in both

form and meaning, to certain verbs that you have learned. Compare the following:

<i>site.....doing</i>	<i>simásu.....does</i>
<i>hataraité....working</i>	<i>hatarakimásu....works</i>
<i>tábeta.....eating</i>	<i>tabemásu.....eats</i>
<i>nóñde.....drinking</i>	<i>nomimásu.....drinks</i>
<i>moratte....receiving</i>	<i>moraimásu.....receives</i>

The form ending in *-te* or *-de* is the GERUND of the verb. Every verb has a gerund, in addition to the present and past forms that you already know (Note 1.3). You will find out later on how these forms are related to each other; at this point it will be enough to notice how the gerund is used.

The nine sentences quoted above show the gerund in three different uses: before *kudasái*, before *kára* and before *imásu*. The second and third of these uses will be discussed in the following notes. The first use has already been mentioned in Note 1.7: to ask someone to do something, you use a gerund plus the word *kudasái*. The three expressions in sentences 14, 15, and 17 mean literally 'please give me saying', 'please give me speaking', and 'please give me waiting'.

Additional examples:

- | | |
|---|---|
| (a) Please eat that fish
and those vegetables. | <i>Sono sakana to yasai o
tábeta kudasai.</i> |
| (b) Please drink this
milk. | <i>Kono gynyuu o nónde
kudasai.</i> |
| (c) Please work here. | <i>Koko de hataraité kudasái.</i> |
| (d) Please do this work. | <i>Kono sigoto o site kudasái.</i> |

Additional examples:

- (a) After working at the factory, I went back home.
 (b) After doing that, I ate.
 (c) After going back home, I drank [some] beer.
 (d) After eating (a meal), I went to bed.

- (e) Please eat over there. *Asoko de tábeta kudasai.*
 (f) Please wait at the
 railroad station. *Teisyaba de mátte kudasai.*

Note 3.6. Gerund plus *kára*

112. After eating, I came back to the city. *Tábeta kara, maté e kaerimásita.*
 117. After getting the medicine, I went back home and drank it. *Kusuri o moratté kara, uté e káette, sore o nomimásita.*
 118. After drinking it, I got well. *Sore o nónde kara, yóku narimásita.*

These sentences show a gerund followed by the particle *kára*, with the meaning 'after doing so-and-so'. Notice that *kára* has different meanings according to the kind of word that precedes it: 'after' when a gerund precedes, 'from' when a noun precedes (Note 2.8).

The combination of a gerund plus *kára* ends a non-final clause. In sentence 118, the final clause is *yóku narimásita*; the non-final clause is *sore o nónde kara*.

- Koobá de hataraité kara, uté e kaerimásita.*
Sore o sité kara, tabemásita.
Uté e káette kara, bíru o nomimásita.
Góhañ o tábeta kara, nemásita.

- (e) After getting the cigarettes, I went back home.
- (f) After drinking the beer, I went to my friend's house.
- (g) After going to Tokyo, I came back here.
- (h) After eating at that restaurant, I got sick.
- (i) After waiting at the station, I went back home.
- (j) After living in this city, I went to the country.

Tabako o moratté kara, uti e kaerimásita.
Bíru o nónde kara, tomodati no uti e ikimásita.
Tookyoo e itté kara, koko e kaerimásita.
Sono ryoortya de tábete kara, byooki ni narimásita.
Teisyaba de mätte kara, uti e ikimásita.
Kono mati ni súnde kara, inaka e ikimásita.

Note 3.7. Verb phrases: gerund plus *imásu*

- | | |
|---|---|
| 94. What kind of work do you do (<i>lit.</i> are you doing)? | <i>Anáta wa, dóñna sigoto o, site imásu ka?</i> |
| 103. Do you work (<i>lit.</i> Are you working) in the country? | <i>Inaka de hataraitte imásu ka?</i> |
| 106. I live (<i>lit.</i> am living) in town. | <i>Mati ni súnde imasu.</i> |

Any combination of a gerund plus another verb is a **VERB PHRASE**. These sentences contain a gerund followed by *imásu*. The simple verbs *simásu* and *hatarakimásu* mean 'does' and 'works' respectively; the verb phrases *site imásu* and *hataraitte imásu* mean 'is doing' and 'is working' (or 'am doing', 'are doing', etc.).

In general, a verb phrase with *imásu* denotes an action or a state that goes on over a particular stretch of time, present or past, while the simple verb, es-

pecially in the present tense, refers to the beginning of an action or to a future action or state. Continuing or habitual action may also be expressed by the simple verb, especially if the sentence contains some special word (like *máiniti* 'every day') to make the meaning clear.

Sometimes the difference between the simple verb and the verb phrase corresponds to the English difference between 'does' ('works', 'goes', etc.) and 'is doing' ('is working', 'is going', etc.); but often Japanese uses a verb phrase where English would have a simple verb. The best way to learn the use of these forms is to memorize the Basic Sentences, and to follow the models you have learned whenever you make up new sentences of your own.

When *imásu* is used by itself, it means 'be in a particular place' or 'exist'; in that meaning, it is used only of living beings (Note 2.10). In a verb phrase, *imásu* means 'be in the process of doing so-and-so'. In this meaning, it is used both of living beings and of lifeless things.

Additional examples:

- (a) My friend lives (*lit.* is living) in the country.
- (b) I'm speaking slowly.
- (c) You weren't speaking clearly.
- (d) You didn't speak clearly.
- (e) I do (*lit.* am doing) this kind of work.
- (f) I work at that restaurant every day.
- (g) Where do you work? (*lit.* Where are you working?)
- (h) Does that soldier live in this town?
- (i) I drink milk every day.
- (j) Mr. Tanaka's friend went back home.
- (k) The doctor is eating (a meal).

Watakusi no tomodati wa, inaka ni súnde imasu.
Watakusi wa yukkúri hanásite imasu.
Anáta wa, hakkíri hanásite imasēn desita.
Anáta wa, hakkíri hanasimasēn desita.
Koñna sigoto o site imásu.
Máiniti sono ryoortya de hatarakimasu.
Dóko de hataraitte imásu ka?
Ano heitai wa, kono matí ni súnde imasu ka?
Máiniti gyuunyuu o nomimasu.
Tanaka-san no tomodati wa utí e kaerimásita.
Isya wa góhañ o tábete imasu.

Note 3.8. Gerund at the end of a clause

- | | |
|--|---|
| 107. Yesterday I went to the country and took it easy at a friend's house. | <i>Kinoo, inaka e itte, tomodati no utí de, yasumimásita.</i> |
| 111. I ate rice and fish, and drank tea. | <i>Góhañ to, sakana o tábete, otya o nomimásita.</i> |
| 113. I came back home and went to bed. | <i>Utí e káette, nemásita.</i> |
| 116. After that I went to the doctor's house and got [some] medicine. | <i>Sore kara, isya no utí e itte, kusuri o moraimásita.</i> |
| 119. I went to the fish store and bought [some] fish. | <i>Sakanaya e itte, sakana o kaimásita.</i> |

Each of these sentences contains two clauses, the first one ending with a gerund (*tábete, itte, káette*). Notice that the English equivalents all contain the word 'and' connecting two verbs.

When a sentence makes two or more statements about the same thing, each non-final clause ends in a gerund.

The gerund in this position corresponds to an English verb followed by the words 'and then'. Suppose you want to make these five statements about what you did: 'went to a hotel; ate a meal; drank some beer; then went back home; went to bed'. You could say this by using five separate sentences (*Hóteru e ikimásita. Góhañ o tabemásita. Btiru o nomimásita. Sore kara, utí e kaerimásita. Nemásita.*) or you could combine all these statements into a single sentence:

- (a) I went to a hotel and ate a meal and drank [some] beer, and after that I went back home and went to bed. *Hóteru e itte, góhañ o tábete, btiru o nóñde, sore kara utí e káette, nemásita.*

Again, suppose you wanted to make these three statements about what you do every day: 'come back from the factory; eat dinner; go to a movie theater'. You could use three separate sentences (*Máiniti koobá kara kaerimasu. Máiniti góhañ o tabemasu. Máiniti eigákañ e ikimasu.*) or one single sentence of three clauses:

- (b) Every day I come back from the factory and eat dinner and [then] go to a movie theater. *Máiniti koobá kara káette, góhañ o tábete, eigákañ e ikimasu.*

Sentence (a) ends in a past-tense verb (*nemásita*), sentence (b) in a present-tense verb (*ikimásu*); in both sentences, every non-final clause ends in a gerund. In the English equivalent of sentence (a), the gerunds *itte*, *tábete*, *nóñde*, *káette* are translated 'I went and ate and drank and returned' (past tense); in the English equivalent of sentence (b), the gerunds *káette*, *tábete* are translated 'I come back and eat' (present tense). Actually only the final clause in either sentence has any tense, present or past; the gerunds in each sentence take their tense meaning from the verb of the final clause. In themselves, GERUNDS ARE TENSELESS.

You now know three ways of ending a non-final clause: with a verb in the present or past tense plus the particle *ga* (Note 2.2), with a gerund plus the particle *kára* (Note 3.6), or with a gerund alone.

Additional examples:

- (c) Every day I eat meat and vegetables and drink coffee. *Máiniti nikú to yasai o tábete, koohtí o nomimasu.*
 (d) I went to Tokyo and ate at a friend's house. *Tookyoo e itte, tomodatí no utí de tabemásita.*

- (e) I ate at the restaurant and [then] went home and went to bed.
- (f) My friend drank beer and ate fish at that restaurant.
- (g) Every day I come back from the factory by streetcar and take it easy at home.
- (h) I went to the country by car and came back here by train.
- (i) I got [some] medicine from the doctor and [then] came back home.
- (j) I drank the medicine and went to bed.

Ryooriya de tábete, utí e káette, nemásita.

Watakusi no tomodati wa, sono ryooriya de bíru o nóñde, sakana o tabemásita.

Máiniti koobá kara déñsya de káette, utí de yasumimasu.

Inaka e zidóosya de itte, koko e kisyá de kaerimásita.

Isya kara kusuri o moratte, utí e kaerimásita.

Watakusi wa, kusuri o nóñde, nemásita.

Note 3.9. Time words

107. Yesterday I went to the country and took it easy at a friend's house.

Kinoo, inaka e itte, tomodati no utí de, yasumimásita.

114. Last night I got sick.

Sakúbāñ, byooki ni narimásita.

76. Did you go to Japan last year?

Anáta wa, kyóneñ, Nihón e ikimásita ka?

84. I go by streetcar every day.

Máiniti déñsya de ikimasu.

105. Every day I work in a factory in town.

Máiniti, mati no koobá de hatarakimasu.

The words *kinoo*, *sakúbāñ*, *kyóneñ*, and *máiniti* are nouns. Since they refer to time (yesterday, last night, last year, every day), we call them TIME WORDS.

Time words behave in a sentence like other nouns, with the same particles after them. When they identify the time at which a certain action takes place or took place, they often stand alone, without any particle after them. A noun used without a following particle is said to be used ADVERBIALY (like an adverb).

Additional examples:

- (a) I disliked yesterday's work.
- (b) Do you eat at this restaurant every day?
- (c) Last year I didn't go to the country.
- (d) Yesterday I got sick at the factory.
- (e) I liked last night's dinner.

Kinoo no sigoto wa, kirai désita.
Máiniti kono ryoortya de tabemásu ka?
Kyóneñ, inaka e ikimaséñ desita.
Kinoo, koobá de byooki ni narimásita.
Sakúbañ no góhañ wa, suki desita.

Note 3.10. Bound forms: *-ya*

*115. I bought [some] medicine at the drugstore.

Kusuriya de, kusuri o kaimásita.

119. I went to the fish store and bought some fish.

Sakanaya e itte, sakana o kaimásita.

Kusuri means 'medicine'; *kusuriya* means either 'drugstore' (a place where *kusuri* is sold) or 'proprietor of a drugstore, druggist' (a person who deals in *kusuri*). *Sakana* means 'fish'; *sakanaya* means either 'fish store, fish market' or 'proprietor of a fish store, fish dealer'.

The meaning of a word with the bound form *-ya* tacked on to the end is either 'a place where so-and-so is sold' or 'a dealer in so-and-so'. Thus, *tabakoya* (made from *tabako*) means 'cigar store' or 'owner of a cigar store'; *nikúya* (from *nikú*) means 'butcher shop' or 'owner of a butcher shop'; *koméya* means 'place where rice is sold' or 'rice dealer'.

If you want to show clearly that you are speaking of the proprietor, not of the shop, you tack on a second bound form, *-sañ*. (You have already learned this as a general title of respect corresponding to 'Mr.', 'Mrs.', and 'Miss'; Note 2.6). Thus, *kusuriya* can refer either to a drugstore or to a druggist; *kusuriya-sañ* refers only to a druggist.

Additional examples:

- (a) I went to the cigar store and bought [some] cigarettes.
- (b) I go to that butcher's every day.
- (c) Last night the druggist got sick.
- (d) The fish at that fish-store is no good.
- (e) Where is the rice-dealer's shop in this town?

Tabakoya e itte, tabako o kaimásita.
Máiniti sono nikúya e ikimasu.
Sakúbañ kusuriya-sañ wa byooki ni narimásita.
Ano sakanaya no sakana wa, damé desu.
Kono matí no koméya wa, dóko ni arimásu ka?

Note 3.11. Particle *no*

105. Every day I work in a factory in town.

Máiniti, mati no koobá de hatarakimasu.

120. [My] neighbor is an office worker.

Tonari no hitó wa, zimúin desu.

Mati no koobá means 'a factory in town' or 'a town factory'. The phrase *mati no* modifies or describes the noun *koobá*; it tells which factory or what kind of factory you mean. *Tonari no hito* means 'the person next door'. *Tonari* is a noun meaning 'the place beside something'; the phrase *tonari no* modifies *hito*, and tells which person you mean.

These examples show some uses of the particle *no* that cannot be translated by the word 'of'. Notice also the following phrases: *tonari no uti* 'the house next door', *inaka no uti* 'a country house', *inaka no hito* 'a country person, a rustic', *mati no hito* 'a city dweller', *Tookyoo no teisyaba* 'the Tokyo railroad station', *koobá no sigoto* 'factory work'.

Additional examples:

(a) My friend works (*lit.* is doing work) at the factory.

Watakusi no tomodati wa, koobá de sigoto o site imasu.

(b) The waiter at that restaurant lives in the house next door.

Ano ryooriya no kyúuzi wa, tonari no uti ni súnde imasu.

(c) After waiting at the Tokyo station, I went back home.

Tookyoo no teisyaba de mätte kara, uti e kaerimásita.

(d) Are you from the country or from the city?

Anáta wa, inaka no hito desu ka, mati no hito desu ka?

(e) The meat at the butchershop next door is no good.

Tonari no nikúya no nikú wa, damé desu.

Note 3.12. *Sore* meaning 'it'

117. After getting the medicine, I went back home and drank it.

Kusuri o moratté kara, uti e káette, sore o nomimásita.

118. After drinking it, I got well.

Sore o nónde kara, yóku narimásita.

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There is no special word for 'it' in Japanese, and often there is nothing in a Japanese sentence corresponding to an 'it' in the English equivalent. Notice the following question and the two answers;

- | | |
|----------------------------|-----------------------------------|
| (a) Did you eat that meat? | <i>Sono nikú o tabemásita ka?</i> |
| (b) Yes, I ate it. | <i>Hái. Tabemásita.</i> |
| (c) No, I didn't eat it. | <i>Iie. Tabemasén desita.</i> |

When some reference to an object is needed for clearness, Japanese uses *sore* to mean 'it', as in sentences 117 and 118. Sometimes, instead of *sore*, Japanese repeats the noun, with the pre-noun *sono* in front of it:

- | | |
|---|---|
| 115. I bought [some] medicine at the drugstore, but it was no good. | <i>Kusuriya de, kusuri o kaimásita ga, sono kusuri wa, damé desita.</i> |
|---|---|

Additional examples:

- | | |
|--|---|
| (d) I bought [some] meat at the butcher's, but I didn't eat it. | <i>Nikúya de nikú o kaimásita ga, sore o tabemasén desita.</i> |
| (e) Last night I ate [some] meat, but I disliked it. | <i>Sakúbañ, nikú o tabemásita ga, sono nikú wa kirai désita.</i> |
| (f) I'm a mechanic, but I dislike it (<i>lit.</i> that kind of work). | <i>Watakusi wa, syokkoo désu ga, soñna sigoto wa, kirai desu.</i> |

Note 3.13. *Byooki*

- | | |
|-----------------------------|---------------------------------------|
| 114. Last night I got sick. | <i>Sakúbañ, byooki ni narimásita.</i> |
|-----------------------------|---------------------------------------|

Byooki is a noun in Japanese, although it often corresponds to the English adjective 'sick'. The opposite of *byooki* is *géñki* (in sentence 5).

Since it is a noun, *byooki* is used in a sentence exactly like any other noun in Japanese—for instance, *heitai* 'soldier'. Compare the following pairs of sentences:

- | | |
|--|---|
| (a) He is a soldier. | <i>Anó hito wa, heitai desu.</i> |
| (b) He is sick. | <i>Anó hito wa, byooki desu.</i> |
| (c) [My] friend became a soldier. | <i>Tomodati wa, heitai ni narimásita.</i> |
| (d) [My] friend became sick. | <i>Tomodati wa, byooki ni narimásita.</i> |
| (e) This person is the soldier's friend. | <i>Konó hito wa, heitai no tomodati desu.</i> |
| (f) This person is [my] sick friend. | <i>Konó hito wa, byooki no tomodati desu.</i> |

You should learn the expressions *byooki desu* 'be sick', *byooki ni narimásu* 'get sick', and *byooki no (hito)* 'sick (person)' as units.

In some sentences, *byooki* corresponds to the English word 'sickness' or 'illness'. For instance:

- | | |
|---|------------------------------------|
| (g) [My] sickness has got better (<i>lit.</i> has got well). | <i>Byooki wa, yóku narimásita.</i> |
| (h) I've had an illness, or I've been sickly. | <i>Byooki o simásita.</i> |

Notice that a noun before *narimásu* has the particle *ni* when it refers to what somebody becomes or gets to be. *Heitai* and *byooki* in sentences (c) and (d) tell what it is that my friend became. *Yóku* in sentence (g) is not a noun, and therefore has no particle. You will find out more about this word later.

6. Exercise

A. In the left-hand column are the names of six occupations. Match up each name with the one word in the right-hand column that seems to have some

bearing on the occupation. Make up a sentence containing each pair of words.

- | | |
|----------------------|---------------------|
| (a) <i>isya</i> | (u) <i>komé</i> |
| (b) <i>súiheí</i> | (v) <i>ryooríya</i> |
| (c) <i>hyakusyóo</i> | (w) <i>zimúsyó</i> |
| (d) <i>zimúin</i> | (x) <i>doogú</i> |
| (e) <i>syokkoo</i> | (y) <i>kusuri</i> |
| (f) <i>kyúuzi</i> | (z) <i>húne</i> |

B. Read over the following statements aloud, and decide for each one whether it is true or false. All of the sentences are good Japanese, but some of them

make statements that are not generally true. Be sure that you know what every sentence means.

1. *Sakanaya wa, komé o tukurimasu.*
2. *Kyúuzi wa, zimúsyô de hatarakimasu.*
3. *Syokkoo wa, doogú o tukurimasu.*
4. *Hyakusyôo wa, matí de hatarakimasu.*
5. *Isya kara kusuri o moraimasu.*
6. *Beikoku kara Nihón made, kisyá de ikimasu.*
7. *Yokohama wa, Nihón ni arimasu.*
8. *Zimúin wa, koobá ni súnde imasu.*

C. Here are ten sentences, each one with a blank to be filled in. The proper word in every case is either *ni* or *de*. Before beginning this exercise, you had better

take another look at Note 3.1. When you have refreshed your memory, choose the correct particle required to complete each sentence. Then read the completed sentence aloud and notice what it means.

1. *Watakusi wa, inaka — súnde imasu.*
2. *Sakúbañ, byooki — narimásita.*
3. *Anáta wa, matí — hataraité imásu ka?*
4. *Kyúuzi wa, ryooríya — imasu.*
5. *Tomodati no utí — tabemásita.*
6. *Iióteru wa, asoko — arimasu.*
7. *Isya no utí — kusuri o moraimásita.*
8. *Hyakusyôo wa, inaka — komé o tukurimasu.*
9. *Watakusi no tomodati wa, teisyaba — imasu.*
10. *Soko kara koko made, húne — kimásita.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

Proceed here as you did in Units 1 and 2. By this time, your group has probably developed its own technique for conducting the vocabulary check-up and the drill on the additional examples. From this point on, the heading alone will be enough to start you off; special instructions will no longer be necessary.

2. Listening In

Record 7A, after spiral

1. MR. TANAKA AND MR. UEDA ARE SITTING AT A TABLE IN A RESTAURANT; MR. DOE, AN AMERICAN, APPROACHES THEM.

Doe: *Koñbañ wa.
Ikága desu ka?*

Tanaka: *Koñbañ wa.
Géñki desu.
Anáta wa?*

Doe: *Aikawarazu géñki desu.*

Tanaka: *Konó hito wa, Ueda-sañ désu.
Watakusi no tomodati desu.*

(To Mr. Ueda:)

*Konó hito wa, Dóo-sañ desu.
Kyóneñ Beikoku kara, koko e kimásita.*

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(Mr. Doe sits down, and Mr. Ueda speaks to him.)

Ueda: *Anáta wa, kono matí de hataraité imásu ka?*

Doe: *Hái. Sóo desu.
Watakusi wa zimúin desu.
Tanaka-sañ no zimúsyó de, hataraité imasu.
Anáta no sigoto wa, náñ desu ka?*

Ueda: *Watakusi wa, hyakusyóo desu.
Inaka ni súnde imasu.
Komé to yasai o tukurimásu.*

Doe: *Soñna sigoto wa suki desu ka?*

Ueda: *Hái. Suki desu.*

Doe: *Anáta wa, kinoo koko e kimásita ka?*

Ueda: *Hái.
Sakúbañ, zidóosya de, kono matí e kimásita.*

Record 7B, beginning

Tanaka-sañ no utí de tabemásita.

Tanaka: *Kyúuzi wa, dóko ni imásu ka?*

Doe: *Asoko ni imásu.*

(Mr. Tanaka calls the waiter, then speaks to Mr. Doe.)

Tanaka: *Anáta wa, sakana ga suki desu ka?*

Doe: *Iie.
Kirai desu.
Nikú ga hosti desu.*

Waiter: *Nikú wa arimaséñ.*

Doe: *Sóo desu ka?
Yasai to páñ o kudasai.*

Ueda: *Sakana to góhañ o kudasai.*

Tanaka: *Watakusi wa, góhañ to yasai ga hosti desu.*

Doe: *Watakusi wa, máiniti kono ryoortya de
tabemasu.
Kono ryoortya wa, suki desu.*

2. MR. TANAKA MEETS MR. DOE ON THE STREET.

Tanaka: *Koñniti wa.*

Doe: *Koñniti wa.*

Tanaka: *Ikága desu ka?*

Doe: *Géñki desu. Anáta wa?*

Tanaka: *Sakúbañ byooki désita.
Anáta wa, ano sakanaya de, sakana o kaimásu
ka?*

Doe: *Hái.
Tokidoki kaimasu.*

Tanaka: *Ano sakanaya wa damé desu.
Kinoo, soko de sakana o kaimásita.*

*Sakúbañ, sono sakana o tábete kara, byooki ni
narimásita.*

Doe: *Isya no uti e ikimásita ka?*

Tanaka: *Iie.
Kusuriya e itte, kusuri o kaimásita.*

Doe: *Yóku narimásita ka?*

Tanaka: *Hái.
Kusuri o nóñde kara, yóku narimasita.*

Doe: *Kusuriya wa, dóko ni arimásu ka?
Hóteru no tonari ni arimásu ka?*

Tanaka: *Ée.
Arimásu ga, sono kusuriya wa damé desu.
Watakusi wa, teisyaba no tonari no, kusuriya e
ikimásita.*

Doe: *Sóo desu ka?
Anáta wa, tabako ga hosti desu ka?*

Tanaka: *Arígatoo gozaimasu ga, hósiku arimaséñ.*

(Mr. Tanaka sees a friend approaching.)

Tanaka: *Asoko e, watakusi no tomodati ga kimásita.
Anó hito wa, inaka ni súñde imasu ga, /
tokidoki, kono matí e kimasu.
Gomeñnasái.*

3. Free Conversation

First act out the model conversations you have just worked through. Then go ahead with conversations of

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your own. Here are some suggested outlines that you can follow.

1. Reunion of old friends.

A and B meet on the street. They have not seen each other for several years.

A greets B and asks how he is.

B says he's fine, and asks how A is.

A answers the same way, and then asks B what kind of work he does.

B says he's a waiter. He works in that restaurant over yonder.

B asks if A works in this town.

A says no, he's a farmer and lives in the country. He says he came to town last night, and had dinner at a friend's house.

B asks if A likes his work.

A says yes, he does, and asks B the same question.

B says no, he doesn't like it.

They say good-bye to each other.

2. On the telephone.

C and D are talking on the telephone.

C says he went to D's house last night but D wasn't there.

D says he went to the country yesterday. He took it easy at a friend's house. His friend is a farmer. He had a meal there, and came back to town afterwards.

C says he didn't go to the country yesterday. He worked at the factory, as usual.

3. Indigestion.

E and F meet on the street. E is looking pale.

E says that after eating some fish at a restaurant in the hotel last night, he got sick. The fish was no good.

F asks if he went to see a doctor.

E says no, he went to a drugstore and bought some medicine.

F asks if he got better after he took the medicine.

E says no, he didn't, but he drank some milk, and after that he got well.

PART ONE

UNIT 4

ABOUT THE HOUSE

SECTION A

1. Basic Sentences

Record 8A, beginning

— ENGLISH EQUIVALENTS —

- today
as for today
place
123. Today I went to
Mr. Tanaka's
(place).
former time
present time
124. He used to live in a
hotel, but now he
lives at a friend's
house.
it is large
125. His friend's house
is large.

— JAPANESE —

- kyōo*
kyōo wa
tokoro
Kyōo wa, Tanaka-san no
tokoro e, ikimásita.

mōto
ima
Mōto wa, hōteru ni súnde
imásita ga, /
ima wa, tomodati no uti ni,
súnde imasu.

ookūi desu
Tomodati no uti wa, ookūi
desu.

room
it is small

126. Mr. Tanaka's room
is small.

inside
in the inside of the
room

- what?
127. What is there in
the room?

bed
128. There's a bed in
the room

chair
desk
a desk also

129. There's a chair and
a desk too.

heyá
tiisái desu

- Tanaka-san no heyá wa,*
tiisái desu.

náka
heya no náka ni

- náni*
Heya no náka ni wa, nani ga
arimásu ka?

- siñdai*
Heya no náka ni wa, siñdai
ga arimasu.

- isu*
tukue
tukue mo
Isu to, tukue mo arimasu.

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130. Where is the desk? *Tukue wa, doko ni arimasu ka?*
 entrance *iriguti*
 exit *déguti*
 a place near *or* beside something *sóba*
 near the entrance *iriguti no sóba ni*
 131. The desk is near the doorway. *Tukue wa, iriguti no sóba ni arimasu.*
 front *máe*
 in front of the desk *tukue no máe ni*
 132. The chair is in front of the desk. *Isu wa, tukue no máe ni arimasu.*

Record 8B, beginning

- book *hón*
 top *ue*
 put *or* placed *okimásita*
 133. He put the book on top of the desk. *Hón o, tukue no ue ni, okimásita.*
 paper *kamí*
 134. He put [some] paper on the desk too. *Kamí mo, tukue no ue ni okimásita.*
 a place below something *sita*
 under the book *hón no sita ni*
 newspaper *sinbuñ*
 135. Under the book, there was a newspaper. *Hón no sita ni wa, sinbuñ ga arimásita.*

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- magazine *zassi*
 136. There was also a magazine under the book. *Hón no sita ni wa, zassi mo arimásita.*
 bureau *or* chest of drawers *tañsu*
 window *mádo*
 a place between *aida*
 between the window and the desk *mádo to, tukue no aida ni*
 137. There's a bureau between the window and the desk. *Tañsu ga, mádo to tukue ni aida ni arimasu.*

2. Pronunciation Practice

You have noticed by this time that most syllables in Japanese words consist of a vowel with a single consonant before it. Other syllables consist of a vowel alone, or of the consonant *ñ* alone. We come now to a fourth type of syllable, consisting of a vowel with two consonants before it. The second consonant in such a combination is always *y*.

Eleven different combinations of consonant plus *y* occur in Japanese words. Seven of these are similar to English sounds, and will cause you no trouble. It is enough to list them, with one example for each and a note on the nearest English sound:

byooki.....sickness
gyuunyu.....milk
hyakusyō.....farmer
kyūuzi.....waiter
**myōoban*.....tomorrow evening
gyuunyu.....milk
**happyaku*.....eight hundred

by like the sound in 'beauty'
gy like the sound in 'argue'
hy like the sound in 'huge'
ky like the sound in 'cute'
my like the sound in 'music'
ny like the sound in 'onion'
py like the sound in 'pure'

The combination *ry* is not like any English sound. It consists of the Japanese *r* (see Practice 13) followed without interruption by a *y* sound. To an American ear it sometimes gives the impression of 'dy' (as in 'would-you'); but the *ry* is shorter than this English combination. Notice that *dy* does not occur in Japanese.

To learn the combination *ry*, you should first be able to make a Japanese *r* before a vowel. When you have perfected this sound, try to slide from the *r* directly into a *y* sound, without any break between the two. Remember never to use the English 'r' in Japanese. If you can't imitate your Guide's way of pronouncing *ry*, use *ly* instead.

Record 1B, after 2nd spiral

PRACTICE 18.

ryooriya.....restaurant
**ryōosin*.....parents
**ryokoo*.....journey

The combination *sy* is always pronounced exactly like the sound of Japanese *s* before *i* (Practice 14)—that is, like a sound halfway between the 'sh' in 'sheep' and the 's' in 'see'.

Record 1B, after 3rd spiral

PRACTICE 19.

syokkoo.....mechanic
syūzin.....boss, proprietor
teisyaba.....railroad station

The combination *ty* is always pronounced exactly like the sound of Japanese *t* before *i* (Practice 15)—that is, like a sound halfway between the 'ch' in 'cheek' and the 'ty' in 'tune' or 'Tuesday'.

Record 1B, after 4th spiral

PRACTICE 20.

otya.....tea
tyōtto.....a bit
**tyoodo*.....just, exactly

The combination *zy* is always pronounced exactly like the sound of Japanese *z* before *i* (Practice 17)—that is, like a sound halfway between the ‘j’ in ‘jeep’ and the ‘s’ in ‘measure’.

Record 1B, after 5th spiral

PRACTICE 21.

Sóo zya arimasēñ.....It isn't so.
**zyotyuu*.....servant girl
**zyúñsa*.....policeman

Here is a complete list of the combinations of con-

sonant plus *y*, with one example of each to remind you of the sound:

<i>by:</i>	<i>byooki</i>	sickness
<i>gy:</i>	<i>gyuunyuu</i>	milk
<i>hy:</i>	<i>hyakusyóo</i>	farmer
<i>ky:</i>	<i>kyúuzi</i>	waiter
<i>my:</i>	<i>*myóobañ</i>	tomorrow evening
<i>ny:</i>	<i>gyuunyuu</i>	milk
<i>py:</i>	<i>*happyaku</i>	eight hundred
<i>ry:</i>	<i>ryoortya</i>	restaurant
<i>sy:</i>	<i>syokkoo</i>	mechanic
<i>ty:</i>	<i>tyóitto</i>	a bit
<i>zy:</i>	<i>*zyúñsa</i>	policeman.

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 4.1. Place words

- 128. There's a bed in the room.
- 131. The desk is near the doorway.
- 132. The chair is in front of the desk.
- 133. He put the book on top of the desk.
- 135. Under the book, there was a newspaper.
- 137. There's a bureau between the window and the desk.

Heya no náka ni wa, siñdai ga arimasu.
Tukue wa, iriguti no sóba ni arimasu.
Isu wa, tukue no máe ni arimasu.
Hóñ o, tukue no ue ni, okimásita.
Hóñ no sila ni wa, siñbuñ ga arimásita.
Tañsu ga, mádo to tukue no aida ni arimasu.

The place words *náka* 'inside', *sóba* 'a place near or beside something', *máe* 'front', *ue* 'top', *sita* 'a place below something', and *aida* 'a place between' are ordinary nouns. They are used when you speak about a place or position relative to something else, even when there is no corresponding word in the English equivalent.

Here is a literal translation of some of the expressions in the sentences above: 128 *heya no náka ni* 'in the inside of the room', 131 *iriguti no sóba ni* 'in the vicinity of the entrance', 135 *hón no sita ni* 'in the underneath of the book' or 'in the place below the book', 137 *mádo to tukue no aida ni* 'in the between-space of the window and the desk'. If such translations sound queer, it is because Japanese and English express these meanings in totally different ways.

Additional examples:

- (a) Mr. Tanaka is in front of the hotel.
- (b) The hotel is near the railroad station.
- (c) There is a bookstore between the restaurant and the movie theater.
- (d) Who is in that room?
- (e) He put the paper under the newspaper.
- (f) What did he put on top of the desk?
- (g) Between what two persons (*lit.* between whom and whom) is Mr. Tanaka?
- (h) There's a garden in front of my friend's house.
- (i) I live near Mr. Yamamoto's house.
- (j) Who's under that bed?

Tanaka-sañ wa, hóteru no máe ni imasu.
Hóteru wa, teisyaba no sóba ni arimasu.
Ryoortya to eigákān no aida ni, hōnya ga arimasu.

Ano heya no náka ni, dāre ga imasu ka?
Kamí wa, siñbuñ no sita ni okimásita.
Tukue no ue ni, náni o okimásita ka?
Tanaka-sañ wa, dāre to dāre no aida ni imásu ka?

Watakusi no tomodati no uti no máe ni, niwa ga arimasu.
Watakusi wa, Yamamoto-sañ no uti no sóba ni sūnde imasu.
Ano siñdai no sita ni, dāre ga imásu ka?

Note 4.2. Particle *mo*

- 128. There's a bed in the room.
- 129. There's a chair and a desk too.
- 135. Under the book, there was a newspaper.

Heya no náka ni wa, siñdai ga arimasu.
Isu to, tukue mo arimasu.
Hón no sita ni wa, siñbuñ ga arimásita.

136. There was also a magazine under the book.

133. He put the book on top of the desk.

134. He put [some] paper on the desk too.

Hón no sita ni wa, zassi mo arimásita.

Hón o, tukue no ue ni, okimásita.

Kamí mo, tukue no ue ni okimásita.

The particle *mo* means 'also' or 'too' (*tukue mo* 'a desk also' or 'a desk too'). If you compare sentences 129, 136, and 134 with sentences 128, 135, and 133, you will see that *mo* REPLACES the two particles *ga* and *o*; you do not use both *ga* and *mo*, or both *o* and *mo*, after the same noun.

Additional examples:

(a) Mr. Tanaka lives in this town. Mr. Yamamoto also lives here.

(b) He's eating meat and vegetables. Sometimes he eats fish too.

(c) There are soldiers riding on this streetcar. There are sailors riding [on it] too.

(d) In this town there are hotels and movie theaters and restaurants. There's a railroad station too.

(e) Near my house there's a butcher shop and a grocery store. There's also a bakery and a bookshop and a drugstore.

Tanaka-saṅ wa, kono matí ni súnde imasu. Yamamoto-saṅ mo koko ni súnde imasu.

Anó hito wa, nikú to yasai o tábete imasu. Tokidoki sakana mo tabemasu.

Kono déṅsya ni wa, heitai ga notte imasu. Súihei mo notte imasu.

Kono matí ni wa, hóteru to eigákāṅ to ryooriya ga arimasu. Teisyaba mo arimasu.

Uti no sóba ni wa, nikúya to yasaiya ga arimasu. Páṅya to hónya to kusuriya mo arimasu.

Note 4.3. Double particles: *ni wa*, etc.

127. What is there in the room?

128. There's a bed in the room.

135. Under the book, there was a newspaper.

136. There was also a magazine under the book.

Heya no náka ni wa, nánì ga arimásu ka?

Heya no náka ni wa, siṅdai ga arimasu.

Hón no sita ni wa, siṅbuṅ ga arimásita.

Hón no sita ni wa, zassi mo arimásita.

The particle *wa* indicates the topic of the sentence (Notes 1.6, 2.13). The topic may be a noun, or it may be a whole phrase; that is, you may set out to talk about an expression like 'in the room'. In that case, the particle *wa* follows the phrase, with the result that you get two particles in a row. In the sentences above, *wa* follows the topic phrases *heya no náka ni* and *hón no sita ni*.

Wa is used in this way after most of the particles you have learned, but never after *ga* and *o*.

Additional examples:

- (a) Who is it that came from Japan?—The waiter at this restaurant came from Japan.
- (b) How (*lit.* By what) did you go to Tokyo?—As far as Yokohama I went by ship, and from there to Tokyo I went by train.
- (c) How far (*lit.* As far as what place) did you go by boat?—By boat I went as far as Yokohama.
- (d) Who lives in that house?—Mr. Tanaka lives in that house.
- (e) Who came by that train?—My friend came by that train.
- (f) Who works here?—I do.

Dáre ga Nihón kara kimásita ka?—Nihón kara wa, konk ryooriya no kyúuzi ga kimásita.

Nán de, Tookyoo máde ikimásita ka?—Yokohama máde wa, húne de itte, soko kara Tookyoo máde wa, kisyá de ikimasita.

Húne de, dóko made ikimásita ka?—Húne de wa, Yokohama máde ikimásita.

Dáre ga ano uti ni súnde imasu ka?—Ano uti ni wa, Tanaka-san ga súnde imasu.

Sono kisyá de, dáre ga kimásita ka?—Sono kisyá de wa, tomodati ga kimásita.

Dáre ga koko de hataraitte imasu ka?—Koko de wa, watakusi ga hataraitte imasu.

Note 4.4. Particles *ga* and *wa*

127. What is there in the room?

128. There's a bed in the room.

130. Where is the desk?

131. The desk is near the doorway.

Heya no náka ni wa, náni ga arimásu ka?

Heya no náka ni wa, siñdai ga arimasu.

Tukue wa, dóko ni arimásu ka?

Tukue wa, iriguti no sóba ni arimasu.

In sentences 128 and 131, the main emphasis is on the part that answers the question. In sentence 128, this is the word *siñdai*; in sentence 131, it is the expression *iriguti no sóba ni*. In each sentence, the words before the

emphatic part merely repeat a piece of the question. Accordingly, *siñdai* is followed by the particle *ga*, *tukue* by the particle *wa*; compare Note 2.13.

The difference between *ga* and *wa* is a matter of emphasis. If the noun is emphatic, if it gives new information, or if it supplies the answer to a question, use *ga*. If the noun is unemphatic, if it refers to something already mentioned or taken for granted, or if it merely repeats part of the question, use *wa*.

Additional examples:

- (a) What is there over there?
- (b) There's a toilet over there.
- (c) Who's in that room?
- (d) Mr. Tanaka's in there.
- (e) Which is your book?
- (f) This one's mine.
- (g) Whose is this book?
- (h) That's his.
- (i) Which desk is yours?
- (j) This desk is mine.
- (k) Whose desk is this?
- (l) This desk is mine.

Asoko ni wa, náni ga arimásu ka?
Asoko ni wa, beñzyó ga arimasu.
Dáre ga ano heyá ni imásu ka?
Tanaka-sañ ga asoko ni imasu.
Dóre ga anáta no hón desu ka?
Kore ga watakusi nó desu.
Sono hón wa, dáre no desu ka?
Sore wa, anó hito no desu.
Dóno tukue ga anáta no desu ka?
Kono tukue ga watakusi nó desu.
Kono tukue wa, dáre no desu ka?
Kono tukue wa, watakusi nó desu.

Note 4.5. Time words with *wa*

123. Today I went to Mr. Tanaka's (place).

Kyóo wa, Tanaka-sañ no tokoro e, ikimásita..

124. He used to live in a hotel, but now he lives at a friend's house.

Móto wa, hóteru ni súnde imásita ga, ima wa, tomodati no utí ni, súnde imasu.

The time words *kyóo*, *móto*, and *ima* are nouns of the same kind as *kinóo*, *sakúbañ*, *kyóneñ*, and *máiniti* (Note 3.9). *Kyóo* means 'today'; *móto* and *ima* mean literally 'former time' and 'present time', but are most often translated 'formerly' and 'now'. (In sentence 124, notice that *móto wa súnde imásita* is translated 'he used to live'.)

These words often appear in adverbial use, without any particle after them; but in the sentence above, they are followed by *wa*. In sentence 123, *wa* has its usual function of indicating the topic. The sentence implies a question, 'What did you do today?' (*Kyóo, náni o simásita ka?*); and the phrase *kyóo wa* sets the stage for the answer.

The use of *wa* after *móto* and *íma* in sentence 124 will be discussed in the following Note.

Additional examples:

- (a) Last year I went to town every day.
- (b) Where are you working now?
- (c) Last night I went to the cigar store and bought [some] cigarettes.
- (d) I was sick yesterday.
- (e) Yesterday, I was sick.

Kyóneñ wa, máinili matt e ikimásita.
Íma, dóko de hataraité imásu ka?
Sakúbañ, tabakoya e itte, tabako o kaimásita.
Kinoo byooki désita.
Kinóo wa byooki désita.

Note 4.6. Contrasts with *wa . . . wa*

124. He used to live in a hotel, but now he lives at a friend's house.

Móto wa, hóteru ni súñde imásita ga, íma wa, tomodati no utí ni, súñde imasu.

This sentence contains a contrast between two things: where Mr. Tanaka lived formerly, and where he lives now. The sentence consists of two clauses joined by the particle *ga* (Note 2.2); each clause begins with one of the two contrasting nouns plus the particle *wa*.

This is the regular pattern for stating a contrast: the contrasting expressions are made the topic phrases of two separate clauses, and the clauses are joined by *ga*.

Additional examples:

- (a) Today I worked but yesterday I took it easy.
- (b) Mr. Tanaka's room is small but mine (*lit.* my room) is large.
- (c) He used to be a waiter, but now he's a farmer.

Kyóo wa, hatarakimásita ga, kinóo wa, yasumimásita.
Tanaka-sañ no heyá wa, tiisái desu ga, watakusi no heyá wa, ookíi desu.
Móto wa kyúuzi desita ga, íma wa hyakusyóo desu.

- (d) There's a desk in his room but there isn't [any] in mine.
 (e) Last year I was a mechanic but now I'm a soldier.
 (f) My friend likes this kind of work but I dislike it.
 (g) I used to like fish but now I don't (like it).
 (h) Mr. Yamamoto works in a factory, but I work in an office.
 (i) The bed used to be between the desk and the window, but now it's near the bureau.

Sonó hito no heyá ni wa, tukue ga arimásu ga, watakusi nó ni wa, arimaséñ.
Kyóneñ wa, syokkoo désita ga, ima wa, heitai desu.
Tomodati wa, koñna sigoto ga suki desu ga, watakusi wa, kirai desu.
Móto wa, sakana ga suki desita ga, ima wa, suki zya arimaséñ.
Yamamoto-sañ wa, koobá de hataraité imásu ga, watakusi wa, zimúsyó de hataraité imasu.
Móto wa, siñdai wa, tukue to mádo no aida ni arimásita ga, ima wa, tañsu no sóba ni arimasu.

In sentence (i), notice that the first clause contains two nouns followed by *wa*. *Móto wa* contrasts with *ima wa* in the next clause; *siñdai wa* is the topic phrase of the clause without reference to any contrast.

Note 4.7. *Tokoro*

123. Today I went to Mr. Tanaka's.

Kyóo wa, Tanaka-sañ no tokoro e, ikimásita.

This sentence means literally, 'As for today, I went to Mr. Tanaka's place'. In Japanese you do not usually speak of going to or coming from a person, but say instead that you go to or come from his place—that is, the place where he is. This is similar to such English expressions as 'go to the doctor's, the grocer's, my neighbor's, etc.' (meaning 'the doctor's place, etc.'). Even where English would not use the word 'place', expressed or implied, Japanese uses *tokoro*; compare sentence (a).

Additional examples:

- (a) I went to the mechanic and got [some] tools.
- (b) I've [just] come from the boss.
- (c) He went from Mr. Kimura to you, and from you (*lit.* from there) he came to me.
- (d) Yesterday I ate at Mr. Tanaka's.
- (e) Last night I went to the doctor's and got [some] medicine.

Syokkoo no tokoro e itte, doogú o moraimásita.

Syúziñ no tokoro kara kimásita.

Kimura-sañ no tokoro kara, anáta no tokoro e itte, soko kara, watakusi no tokoro e kimásita.

Kinoo, Tanaka-sañ no tokoro de tabemásita.

Sakúbañ, isya no tokoro e itte, kusuri o moraimásita.

Note 4.8. *Náni* or *náñ*

127. What is there in the room?

Heya no náka ni wa, náni ga arimásu ka?

34. What's this?

Kore wa, náñ desu ka?

Náni and *náñ* are different forms of the same word, both meaning 'what?' *Náñ* is used before a word that begins with *t*, *d*, or *n*; *náni* is used everywhere else.

Additional examples:

- (a) What does that mechanic make?
- (b) What's this building?
- (c) Between what two things (*lit.* between what and what) is the desk?
- (d) What is there in front of the railroad station?
- (e) How (*lit.* by what) did you come from Japan to America?

Ano syokkoo wa, náni o tukurimásu ka?

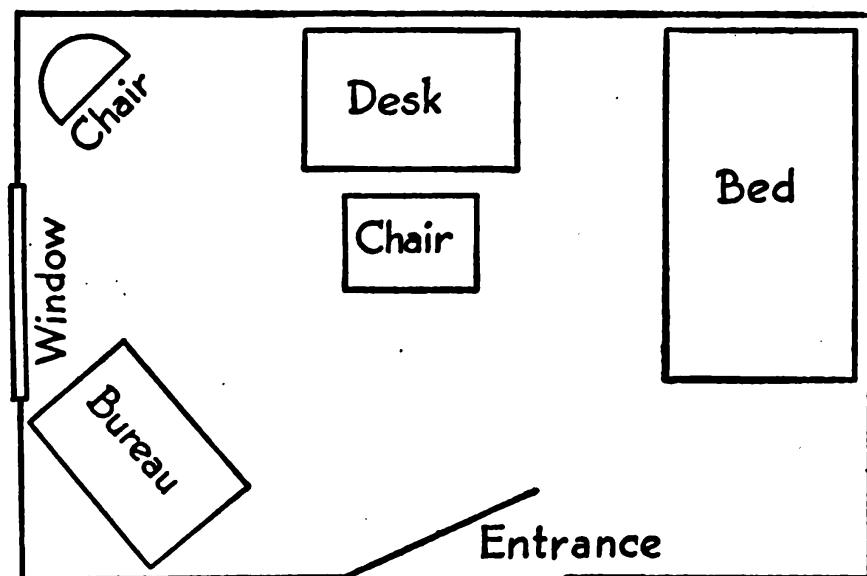
Kono tatémono wa, náñ desu ka?

Tukue wa, náñ to náñ no aida ni arimásu ka?

Teisyaba no máe ni, náni ga arimásu ka?

Nihón kara Beikoku e, náñ de kimásita ka?

6. Exercise



A. On the basis of this diagram, determine whether the following statements are true or false. For those that are false, supply correct statements describing the arrangement of the furniture in the room.

1. *Tukue no máe ni wa, isu ga arimasu.*
2. *Mádo no sóba ni wa, tañsu ga arimasu.*
3. *Siñdai wa, mádo to tukue no aida ni arimasu.*
4. *Mádo no sóba ni wa, isu ga arimasu.*
5. *Tukue wa, tañsu no sita ni arimasu.*
6. *Siñdai no náka ni wa, iriguti ga arimasu.*

7. *Tañsu no sóba ni wa, siñdai ga arimasu.*
8. *Tukue wa, siñdai no sóba ni arimasu.*
9. *Tukue to mádo no aida ni wa, isu ga arimasu.*
10. *Isu no ue ni wa, tañsu ga arimasu.*

B. Here are sixteen sentences, each one with blanks to be filled in. The correct word for each blank is either *ga* or *wa*. Choose the proper particle for every blank, and read the completed sentence aloud. Notice that each pair of sentences in this list is composed of a question and the answer to it.

1. *Kyóo — däre — Tanaka-sañ no tokoro e ikimásita ka?*
2. *Watakusi — soko e ikimásita.*
3. *Anó hito no utí — dóko ni arimásu ka?*
4. *Anó hito no utí — kono matí ni arimasu.*
5. *Däre no utí — kono matí ni arimásu ka?*
6. *Anó hito no utí — kono matí ni arimasu.*
7. *Tanaka-sañ — dóko ni súñde imásu ka?*
8. *Tanaka-sañ — koko ni súñde imasu.*
9. *Däre — koko ni súñde imásu ka?*
10. *Tanaka-sañ — koko ni súñde imasu.*
11. *Iriguti no sóba ni — náni — arimásu ka?*
12. *Iriguti no sóba ni — tañsu — arimasu.*
13. *Tañsu — dóko ni arimásu ka?*
14. *Tañsu — iriguti no sóba ni arimasu.*
15. *Däre — kimásita ka?*
16. *Kinóo — anó hito — kimásita ga, kyóo —, watakusi — kimásita.*

C. Go through the Basic Sentences in Section A of this Unit, and alter the position of the various articles of furniture in Mr. Tanaka's room by changing the

place words. Be sure that you keep the arrangement of the room sensible; don't say, for example, that Mr. Tanaka's bed is on top of his desk.

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 8B, after spiral

— ENGLISH EQUIVALENTS —

- riding
let's go
138. Let's go to the city
(riding) on the
train today.
ride
139. I ride on the train
every day.
walking
let's go walking
140. Let's walk from
the station to
[my] friend's house.

— JAPANESE —

- notte*
ikimasyóo
Kyóo wa, matí e, kisyá ni
notte ikimasyóo.
norimásu
Máiniti, kisyá ni norimasu.
arúite
arúite ikimasyoo
Teisyaba kara, tomodati no
utí e, arúite ikimasyoo.

- walk
141. I often walk there
from the station. *arukimásu*
Teisyaba kara soko máde,
yóku arukimasu.
let's walk
142. Shall we walk slowly? *arukimasyóo*
Yukkúri arukimasyóo ka?
fast
143. No, let's walk fast. *háyaku*
Iie. Háyaku arukimasyóo.
Record 9A, beginning
144. Let's hurry *Isogimasyóo.*
door
opening
please open
145. Please open the door. *to*
akete
akete kudasái
To o akete kudasái.

- shutting
146. Please shut the door. *To o sîmete kudasai.*
let's enter
let's go inside
147. Let's go into the room. *Heya no náka e, hairimasyôo.*
entering
let's sit down
148. Let's go inside, and sit down near the window. *Náka e háitte, mádo no sóba ni, kosikakemasyôo.*
149. Please open the window. *Mádo o, akete kudasái.*
outside
looking at or seeing
150. Look out the window. *Mádo kara, sóto o mîte kudasai.*
house
a place behind something
behind the house
garden
151. There's a garden behind the house. *Ie no usiro ni wa, niwa ga arimasu.*
tree
under the tree
child or children
playing
*kí
kí no sita de
kodomo
asoñde*

- are playing (or am or is playing) *asoñde imásu*
152. There are children playing under the trees. *Kí no sita de, kodomo ga asoñde imasu.*
play or amuse oneself *asobimásu*
153. They play there every day. *Máiniti, soko de asobimasu.*
let's go out *demasyôo*
154. Let's shut the window and go outside. *Mádo o sîmete, sóto e, demasyôo.*

2. Pronunciation Practice

Four of the Japanese consonants—*k*, *p*, *s*, and *t*—occur double as well as single. The combinations *kk*, *pp*, *ss*, and *tt* are all pronounced TWICE AS LONG as the corresponding single consonants.

You already know how important it is to make a clear difference between single and double vowels (Practice 7). It is just as important to distinguish single and double consonants. If you pronounce a double consonant as if it were single, the whole meaning of the word is changed or lost. For instance, *matí* means 'town' or 'city', *mátti* means 'match'; *móto* means 'formerly', *mótto* means 'more'; **ite* means 'being', *itte* means 'going'; *koko* means 'this place', **kokko* means 'national treasury'; *hakkiri* means 'clearly', *hakíri* means nothing at all.

Remember that we are talking about SOUNDS, not

letters. Some English words are spelled with double consonant letters but are pronounced with single (short) consonant sounds. For instance, 'humming' has two *m*'s in the spelling, but the sound of this double letter is no longer than that of the single *m* in 'coming'. When we speak of double consonants in Japanese, we mean consonants that actually SOUND longer than single consonants.

Real double consonant sounds occur in English also. Notice the long 'kk' sound in 'book-case', the long 'ss' sound in 'rice-sack', the long 'tt' sound in 'night-time'. All Japanese consonants are of this kind: each one takes TWICE AS LONG to say as a single consonant.

In the following Practice, imitate the Guide carefully, and pay particular attention to the length of the double consonants. In your imitation, it will do no harm if you exaggerate the length: hold on to the consonant until nobody could possibly mistake it for a short one.

Record 1B, after 6th spiral

PRACTICE 22.

yukkúri.....slowly
**ippai*.....one cupful
massúgu.....straight
tyóto.....a bit

When double *ss* stands before *i* or *y*, and when double *tt* stands before *i* or *y* or *u*, the double consonant is pronounced in the special way already described for

the corresponding single sound. Double *ss* before *i*, as well as the combination *ssy*, is pronounced something like the long 'sh' sound in 'wash shirts'. Double *tt* before *i*, as well as the combination *tty*, is pronounced something like the long 'tch' sound in 'rat-cheese'. Double *tt* before *u* is pronounced as a long 't' sound followed without a break by an 's' (something like the 'tts' sound in 'that tsetse fly').

Record 1B, after 7th spiral

PRACTICE 23.

zassi.....magazine
**issyó ni*.....together
mátti.....match, matches
**ittyaku*.....one suit (of clothes)
**yottú*.....four

When the consonant *ñ* stands before certain other consonants (labials, dentals, and velars), its pronunciation is changed to fit the following sound. Look back at Practice 9, and read over the statements made there about the way that *ñ* is changed to fit the sounds that come after it.

Since the sound *m* is a labial just like *p* and *b*, the combination *ñm* sounds like the double 'mm' in 'some man'. Again, since the sound *n* is a dental just like *t* and *d*, the combination *ñn* sounds like the double 'nn' in 'ten nights'. In other words the combinations *ñm* and *ñn* each take TWICE AS LONG to say as the single

consonants *m* and *n*. Be careful to give these combinations the length they should have; don't hurry over them.

Record 1B, after 8th spiral

PRACTICE 24.

**añmari*. too much
koñniti wa. hello
gomeñnasái. excuse me

The correct pronunciation of double consonants is one of the greatest stumbling-blocks in the way of American students of Japanese. Always give a double consonant its full length, or even more. Notice that no matter how fast a Japanese speaks, he never shortens the combinations *kk*, *pp*, *ss*, *tt*, *ñm*, and *ñn*. There is nothing hard about these sounds, of course. If you can pronounce a single consonant, all you have to do for the double consonant is hold on to it a while before letting go.

3. Practice on the Basic Sentences

4. Review of the Basic Sentences : Covering the English

5. Notes

Note 4.9. More place words

- 147. Let's go into the room.
- 148. Let's go inside, and sit down near the window.
- 150. Look out the window.
- 151. There's a garden behind the house.
- 152. There are children playing under the trees.
- 154. Let's shut the window and go outside.

Ileya no náka e, hairimasyóo.
Náka e háitte, mádo no sóba ni, kosikakemasyóo.
Mádo kara, sóto o míte kudasai.
Ie no usiro ní wa, niwa ga arimasu.
Kí no sita de, kodomo ga asoñde imasu.
Mádo o símete, sóto e, demasyóo.

These sentences mean literally: Let's enter to the inside of the room; Entering to the inside, let's sit down in the vicinity of the window; From the window, please look at the outside; In the place behind the house, there is a garden; In the place below the trees, children are playing; Shutting the window, let's go out to the outside.

The place words *sóto* 'outside' and *usiro* 'a place behind something' belong to the same group as *náka*, *sóba*, *máe*, *ue*, *sita*, and *aida* (Note 4.1). Notice these pairs of opposites: *ue*—*sita*, *náka*—*sóto*, *máe*—*usiro*.

In the sentences above, these place words are followed by the particles *e*, *ni*, *de*, and *o*. On the difference between *ni* and *de*, see Note 3.1; on the double particle *ni wa* (sentence 151), see Note 4.3.

Additional examples:

- (a) There are children playing in back of the house.
- (b) I looked out from the window of my room.
- (c) I went into the room and looked at the book on top of the desk.
- (d) I put the newspaper on (top of) the bed.
- (e) I saw [some] tools in the room.
- (f) There's a magazine and a book under the tree.
- (g) I bought [some] fish at the fish store near my house.
- (h) The chair in front of that desk is mine.
- (i) The car is in back of the station.
- (j) Let's go into this restaurant.

Ie no usiro de, kodomo ga asoñde imasu.
Watakusi no heya no mádo kara, sóto o mimásita.
Heya no náka e háitte, tukue no ue no hón o mimásita.

Siñbuñ wa, siñdai no ue ni okimásita.
Heya no náka ni, doogú o mimásita.
Kí no sita ni zassi to hón ga arimasu.
Uti no sóba no sakanaya de, sakana o kaimásita.
Sono tukue no máe no isu wa, watakusi nó desu.
Zidóosya wa, teisyaba no usiro ni arimasu.
Kono ryooríya no náka e hairimasyóo.

Note 4.10. Verbs: tentative form

- 138. Let's go to the city (riding) on the train today.
- 140. Let's walk (*lit.* Let's go walking) from the station to [my] friend's house.
- 143. Let's walk fast.
- 144. Let's hurry.

Kyóo wa, matt e, kisyá ni notte ikimasyóo.
Teisyaba kara, tomodati no uti e, arúite ikimasyoo.
Háyaku arukimasyóo.
Isogimasyóo.

147. Let's go into the room.

Heya no náka e, hairimasyóo.

148. Let's go inside, and sit down near the window.

Náka e háitte, mádo no sóba ni, kosikakemasyóo.

154. Let's shut the window and go outside.

Mádo o símete, sóto e, demasyóo.

142. Shall we walk slowly?

Yukkúri arukimasyóo ka?

The final verbs in all these sentences end in *-masyóo*. The verbs in the first seven sentences mean 'let's do so-and-so'; the verb in sentence 142, with the question particle *ka* after it, means 'shall we do so-and-so?'—literally 'let's do so-and-so, shall we?' A verb form ending in *-masyóo* is called TENTATIVE.

Compare the following forms:

PRESENT	PAST	TENTATIVE
<i>ikimásu</i>goes	<i>ikimásita</i>went	<i>ikimasyóo</i>let's go
<i>arukimásu</i>walks	<i>arukimásita</i>walked	<i>arukimasyóo</i>let's walk
<i>hairimásu</i>enters	<i>hairimásita</i>entered	<i>hairimasyóo</i>let's enter
<i>demásu</i>goes out	<i>demásita</i>went out	<i>demasyóo</i>let's go out

This table shows the relation of the three forms to each other. To make up the tentative of any verb, you change the *-másu* of the present tense to *-masyóo*. The resulting form will mean 'let's do it', or, with *ka* after it, 'shall we do it?' Other uses of the tentative will be explained later.

Additional examples:

(a) Let's eat at that restaurant.

Ano ryoortya de tabemasyóo.

(b) Let's go to the doctor's now.

Íma isya no tokoro e ikimasyóo.

(c) Shall we put this chair in front of the desk?

Kono isu wa, tukue no máe ni okimasyóo ka?

(d) Let's work here every day.

Máiniti koko de sigoto o simasyóo.

(e) Let's go to the country and rest up at Mr. Tanaka's house.

Inaka e itte, Tanaka-sañ no uti de yasumimasyóo.

(f) Let's go to that restaurant and drink [some] beer.

Ano ryoortya e itte, bíiru o nomimasyóo.

- (g) After going to the restaurant, let's go back home.
 (h) Shall we go to the cigar store and buy [some] cigarettes?
 (i) Shall we walk or shall we ride in the car?
 (j) After eating, let's loaf in the garden.

*Ryooriya e itté kara, utí e kaerimasyóo.
 Tabakoya e itte, tabako o kaimasyóo ka?*

*Arúite ikimasyóo ka, zidóosya ni notte ikimasyóo ka?
 Tábeta kara, niwa de asobimasyóo.*

Note 4.11. More gerunds

148. Let's go inside, and sit down near the window.

Náka e háitte, mádo no sóba ni, kosikakemasyóo.

154. Let's shut the window and go outside.

Mádo o símete, sóto e, demasyóo.

These sentences contain two clauses apiece, the first (non-final) clause in each one ending with a gerund (Note 3.8). Notice that in the English equivalents, the gerund *háitte* is translated 'let's enter', and the gerund *símete* is translated 'let's shut'. The exact meaning of a gerund at the end of a clause depends on the form of the final verb or copula. If this is in the present tense, the meaning of the gerund is present too; if it is past, the meaning of the gerund is past too; if it is tentative, the meaning of the gerund is tentative too.

Other gerunds that you have learned in this Unit are *notte* 'riding', *arúite* 'walking', *akete* 'opening', *míte* 'looking at' or 'seeing', and *asonde* 'playing'. Do not bother at this point to figure out how the gerund is related to the present or past; just concentrate on learning the forms as you hear them.

Additional examples:

- (a) Let's walk as far as the drugstore and ride on the streetcar from there.
 (b) Let's ride to the country on the train, and rest up at Mr. Tanaka's house.
 (c) I shut the door and went outside.
 (d) Please come in.
 (e) Let's have some fish and coffee.
 (f) I opened the window and looked outside.

Kusuriya máde arúite itte, soko kara dénsya ni notte ikimasyóo.

Inaka e kisyá ni notte itte, Tanaka-san no utí de yasumimasyóo.

To o símete, sóto e demásita.

Dóozo, háitte kudasai.

Sakana o tábeta, koohti o nomimasyóo.

Mádo o akete, sóto o mimásita.

- (g) Please come in and shut the window.
- (h) He opened the door and came into the room.
- (i) Shall we walk to the factory?
- (j) Please open the windows.

Náka e háitte, mádo o símete kudasai.
To o akete, heya no náka e hairimásita.
Koobá e arúite ikimasyóo ka?
Mádo o akete kudasái.

Note 4.12. More verb phrases

- 145. Please open the door.
- 146. Please shut the door.
- 150. Look out the window.
- 152. There are children playing under the trees.
- 138. Let's go to the city (riding) on the train today.
- 140. Let's walk from the station to [my] friend's house.

To o akete kudasái.
To o símete kudasai.
Mádo kara, sóto o míte kudasai.
Kí no sita de, kodomo ga asoñde imasu.
Kyóo wa, matí e, kisyá ni notte ikimasyóo.
Teisyaba kara, tomodati no utí e, arúite ikimasyoo.

The verb phrases in the first four sentences follow patterns already familiar to you. They consist of a gerund followed by *kudasái* or by *imásu* (Notes 3.5, 3.7). The verb phrases in the last two sentences are of a different type.

Notte ikimasyóo means 'let's go by riding' or 'let's go riding'; *arúite ikimasyóo* means 'let's go by walking' or 'let's go walking'. In English it is usual to say 'let's ride [somewhere]' and 'let's walk [somewhere]'; but in Japanese, movement to or from a place is normally expressed by the verb *ikimásu* 'goes' or *kimásu* 'comes', either alone or with a gerund preceding.

Norimásu by itself refers to getting on or being on a vehicle—not necessarily to the action of moving from one place to another by means of a vehicle. Compare these sentences:

- (a) I went there by train.
- (b) I went there on the train.
- (c) I got on the train.
- (d) I was on the train.

Soko e, kisyá de ikimásita.
Soko e, kisyá ni notte ikimásita.
Kisyá ni norimásita.
Kisyá ni notte imásita.

Additional examples:

- (e) We walked from the station to the hotel.
- (f) From America to Yokohama I went on a boat, and from there to Tokyo I went on a streetcar.
- (g) From there I came here in a car.
- (h) I walk from my house to the factory every day.
- (i) Let's go from the city to the country on the train.

Teisyaba kara hóteru e arúite ikimásita.
Beikoku kara Yokohama máde húne ni notte itte, soko
kara Tookyoo e déñsya ni notte ikimásita.
Soko kara koko e zidóosya ni notte kimásita.
Máiniti utí kara koobá e arúite ikimasu.
Matí kara inaka e kisyá ni notte ikimasyóo.

6. Exercise

A. Here are fifteen Japanese sentences with most of the particles omitted. Fill in each blank with the correct particle; choose one of these: *de, e, ga, no, ni, wa*. When you have completed each sentence, read it out loud and notice what it means.

1. *Tookyoo — kisyá — notte ikimásita.*
2. *Heya — náka — hairimasyóo.*
3. *Hón — dóko — arimásu ka?*
4. *Hón — koko — arimasu.*
5. *Tukue — ue — — náni — arimásu ka?*
6. *Tukue — ue — — siñbuñ — arimasu.*
7. *Niwa — náka — kodomo — asoñde imasu.*
8. *Máiniti déñsya — norimasu.*
9. *Móto — zimúin desita ga, ima — súihe desu.*
10. *Tanaka-sañ — Yamamoto-sañ — utí — ikimásita.*
11. *Kí — sita — — isu — arimásita.*
12. *Isu — ue — hón o okimásita.*

13. *Kyóo — Tanaka-sañ — tokoro — ikimasyóo.*
14. *Yokohama — hikóoki — notte ikimásita.*
15. *Heya — náka — — dáre — imásu ka?*

B. Each of the following ten sentences is divided into two parts. The second part is given in three different versions, of which only one makes any sense in combination with the first part. Pick out the sensible ending for each sentence, and read the completed sentence out loud.

1. *Ie no usiro ni wa,*
 (a) *súihe desita.*
 (b) *niwa ga arimásita.*
 (c) *hosti desu.*
2. *Isu to tañsu to siñdai wa,*
 (a) *hataraitte imasu.*
 (b) *sakana o tábete imásita.*
 (c) *iriguti no sóba ni arimasu.*

3. *Siñdai no ue ni,*

- (a) *zassi to siñbuñ o okimásita.*
- (b) *ié o mimásita.*
- (c) *komé o tukurimásita.*

4. *Sóto o míte kara,*

- (a) *koko ni arimaséñ.*
- (b) *mádo ga ookti desu.*
- (c) *mádo o símete kudasai.*

5. *Tomodati no uti ni,*

- (a) *súñde imasu.*
- (b) *ki ga arimasu.*
- (c) *heyá ga arimaséñ.*

6. *Kodomo wa, mádo kara,*

- (a) *hikóoki de ikimásita.*
- (b) *sóto o mimásita.*
- (c) *otya o nomimásita.*

7. *Ilón no sita ni wa,*

- (a) *heitai ga imásita.*
- (b) *arúite ikimásita.*
- (c) *zassi ga arimásita.*

8. *Tañsu to tukue no aida ni wa,*

- (a) *kyúuzi ga nemásita.*
- (b) *isu ga arimasu.*
- (c) *ki o mimásita.*

9. *Tanaka-saṇ no heyá wa,*

- (a) *tiisái desu.*
- (b) *ki no náka ni arimasu.*
- (c) *gēñki desu.*

10. *Tonari no kodomo wa,*

- (a) *tañsu no sita ni súñde imasu.*
- (b) *tukue no ue de yasumimásita.*
- (c) *niwa de asoñde imasu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

2. Listening In

Record 9B, beginning

1. MR. YAMAMOTO IS TELEPHONING MR. KIMURA ABOUT A ROOM HE WANTS TO RENT.

Yamamoto: *Anáta no uti no heyá wa,* / tiisái desu ka, ookíi desu ka?*

Kimura: *Ookíi desu.*

Yamamoto: *Heya no náka ni wa, náni ga arimasu ka?*

Kimura: *Siñdai ga, iriguti no sóba ni arimasu. Tukue to isu ga, mádo no máe ni arimasu.*

Yamamoto: *Tañsu mo arimásu ka?*

Kimura: *Ée. Tañsu wa, siñdai to mádo no aida ni arimasu.*

Yamamoto: *Beñzyó wa, heyá no sóba ni arimásu ka?*

Kimura: *Ée. Heya no tonari ni arimasu.*

Yamamoto: *Sóo desu ka? Niwa ga arimásu ka?*

*This phrase is accidentally read twice on the phonograph record.

Kimura: *Ée. Ie no usiro ni, niwa ga arimasu. Niwa no kí no sita ni, isu ga arimasu. Watakusi wa, máiniti, soko de yasumimásu.*

Yamamoto: *Anáta no uti wa, dóko ni arimásu ka?*

Kimura: *Hóteru to, kusuriya no aida ni arimasu. Sóba ni, ryooriya ga arimasu.*

Yamamoto: *Anáta no uti ni wa, dáre ga súnde imásu ka?*

Kimura: *Hárisu-sañ ga súnde imasu.*

Yamamoto: *Sonó hito wa, Beikokúziñ desu ka, Eikokúziñ desu ka?*

Kimura: *Eikokúziñ desu. Kono matí de, hataraité imasu.*

2. MR. YAMAMOTO DECIDES TO LOOK AT THE ROOM. HE SPEAKS TO HIS FRIEND.

Yamamoto: *Kyóo wa, hima ga arimásu ka?*

Tomodati: *Hái. Kyóo wa, sigoto o site imasén.*

Yamamoto: *Kimura-sañ no uti e itte, heyá o mimasyóo ka?*

Tomodati: *Hái.
Arúite ikimasyóo ka, dénsya ni notte
ikimasyóo ka?*

Yamamoto: *Teisyaba máde,* dénsya ni notte ikimasyóo.
Soko kara, arúite ikimasyóo.*

Tomodati: *Hái.
Onaka ga sukimásita.
Góhañ o tábete kara, ikimasyóo.*

Yamamoto: *Dóko de tabemasyóo ka?
Uti de tabemasyóo ka, ryoortya de
tabemasyóo ka?*

Tomodati: *Tonari no ryoortya de tabemasyóo.*

Yamamoto: *Watakusi wa, sono ryoortya wa kirai desu.
Kimura-sañ no, uti no sóba ni, ryoortya ga
arimasu.*

Tomodati: *Sóo desu ka?
Soko e itte, tabemasyóo.*

Yamamoto: *Heyá o mite kara, eigákañ e ikimasyóo ka?*

Tomodati: *Iie.
Hima ga arimasēñ.*

(They leave the house together.)

*The phonograph record accidentally has *kara* instead of *máde*.

3. Free Conversation

1. Here is a contest that will show you how well the members of your group can get something across to each other in Japanese.

First, each man in the group should draw a diagram of a room, showing doors, windows, and various articles of furniture for which you know the names in Japanese. Don't let anyone else see the diagram you draw.

Next, each man in turn should describe his diagram in Japanese, giving the location of the various objects in his drawing. As each man speaks, the other members of the group should make a diagram of the room he is describing. The speaker must not only tell the others what to put into their drawings, but exactly where to put it.

Finally, when each man has had a chance to describe his own diagram, you should compare your original drawing with the copies that the other members of your group have made on the basis of your verbal description. The man whose diagram has been most accurately copied by the other members of the group is probably the one who has most clearly and completely expressed himself in Japanese.

2. You are looking out of a window and telling a friend what you see. There's a garden in back of the house, with trees, and some chairs under the tree by the entrance. Some people are resting there, and further away, near the house next door, there are some children

playing. To the right and left, there are various buildings—a railroad station, a movie theater, a restaurant, a hotel—with shops near-by. Include as much as you can in your description, and try to make your hearers see all the details of the scene.

PART ONE

UNIT 5

THE WEATHER

SECTION A

1. Basic Sentences

Record 10A, beginning

ENGLISH EQUIVALENTS

- it is good
weather
155. The weather's good today, isn't it?
was cloudy
156. Yesterday it was cloudy.
tomorrow
how?
how will it probably be?
157. I wonder how the weather will be tomorrow.
it is bad
158. The weather'll probably be bad tomorrow.
spring
rain
a great deal
fall (of rain and snow)
159. In the spring it rains a great deal.
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JAPANESE

- ii desu*
téñki
Kyóo wa, téñki ga, ii desu née.
kumótte imásita
Kinóo wa, kumótte imásita.
asitá
dóo
dóo desyóo ka
Asita no téñki wa, dóo desyóo ka?
warúi desu
Asitá wa, téñki ga warúi desyoo.
háru
áme
yóku
hurimásu
Háru ni wa, áme ga yóku hurimasu.

ceasing (*or* stopping)
sky
clear up

160. After it stops raining, the sky clears.

clearing up:
sun (*also* day)
going out
come out

161. The sky clears, and the sun comes out.

it is warm
summer
become hot

162. Spring is warm, but in summer it gets hot.

it is hot

163. The summer last year was hot.

autumn, fall
usually
it is cool

164. The fall here is usually cool.

Record 10B, beginning

being cool
wind
blow

165. Fall is cool and the wind blows a great deal.

winter
blowing

yañde
sóra
haremasu

Áme ga, yañdé kara, sóra ga haremasu.

hárete
hi
déte
déte kimasu

Sóra ga hárete, hi ga déte kimasu.

atatakái desu
natú
átuku narimasu

Háru wa, atatakái desu ga, natú ni wa, átuku narimasu.

atúi desu
Kyóneñ no natú wa, atúi desita.

áki
taitei
suzusti desu
Koko no áki wa, taitei suzusti desu.

suzúsikute
kaze
hukimásu
Áki wa, suzúsikute, kaze ga yóku hukimasu.

huyú
húite

very much *or* very
become cold
166. The wind blows a lot in winter too, and it gets very cold.

being cold
snow
167. Winter is cold and it snows a lot.

daytime
being short
night
it is long
168. The days are short and the nights are long.

being long
too much
it is not hot
169. In summer the days are long and hot, but the nights are not too hot.

falling
170. Sometimes it rains, and [then] it gets cool.

taiheñ
sámuku narimasu
Huyú ni mo, kaze ga yóku húite, /
taiheñ sámuku narimasu.

sámukute
yukí
Huyú wa sámukute, yukí ga yóku hurimasu.

hirú
mizíkakute
yóru
nagái desu
Hirú ga, mizíkakute, yóru ga nagái desu.

nágakute
añmari
átuku arimaséñ
Natú wa, hirú wa nágakute, atúi desu ga, /
yóru wa, añmari átuku arimaséñ.

hútte
Tokidoki, áme ga hútte, suzúsiku narimasu.

2. Pronunciation Practice

You have noticed by this time that in some words the vowels *i* and *u* are pronounced in a kind of whisper, or not pronounced at all. To understand the conditions under which this happens, it will help you to know something about how sounds are made.

Try the following experiment. First say 'zzz' (like

the buzzing of a bee), then change to 'sss' (like the sound of escaping steam). Say these sounds out loud several times. Notice that when you change from one sound to the other, you don't alter the position of your lips or your tongue; everything in your mouth stays just the same for both sounds. The only difference be-

tween them is that when you say 'zzz' there is a buzzing in your throat (made by the vibration of the vocal cords), and when you say 'sss' this buzzing is absent.

Now put your hands tightly over both ears and say the two sounds again out loud, each one several times. During the 'zzz' part you will hear a loud hum inside your head; during the 'sss' part this hum will be silent. By this test, you can tell whether any sound is produced with or without the buzzing in the throat.

The buzzing is called VOICE. The sounds 'z' and 's' are identical except that 'z' is VOICED (produced with the buzzing) and 's' is VOICELESS (produced without the buzzing). Try the same experiment with several other consonants, and see if you can tell which are voiced and which voiceless.

If you try this experiment with Japanese consonants, you will discover that most of them are voiced. Only five are voiceless: *h*, *k*, *p*, *s*, *t*. These five alone are produced without the buzzing in the throat.

When the vowel *i* or *u* stands between two voiceless consonants, it is usually voiceless too, or else lost completely. A voiceless vowel sounds like a kind of 'h'. If the first of the two consonants is *k* or *p*, the vowel *i* or *u* is more likely to be voiceless. If it is *h*, *s*, or *t*, the vowel is more likely to be lost altogether. In either case, you can always tell from the sound of the preceding consonant whether the vowel is *i* or *u*. In the following practice, be careful to imitate the way the Guide slides over the voiceless or silent vowel.

Record 1B, after 9th spiral

PRACTICE 25.

<i>kisyá</i>	train
* <i>kippu</i>	ticket
<i>hilo</i>	person
<i>kusuri</i>	medicine
<i>watakusi</i>	I, me
<i>suki desu</i>	I like it

Even when they are voiceless or silent, the vowels *i* and *u* have their usual effect on a preceding consonant. Before *i*, the consonants *s* and *t* are pronounced something like 'sh' and 'ch', and *h* has a sound like a voiceless 'y' (as in *huge*). Before *u*, the consonant *t* is pronounced like 'ts', and *h* has a sound like 'f'. (Look back at Practices 12, 14, 15, 16.) The effect of a silent *i* on a preceding *s* is most often heard in the copula *désita* or in past-tense verbs like *arimásita*.

Record 1B, after 10th spiral

PRACTICE 26.

<i>heitai desita</i>	he was a soldier
<i>arimásita</i>	there was [some]
* <i>tikái</i>	near
<i>tukurimásu</i>	make, raise
<i>tukue</i>	desk
* <i>hutari</i>	two persons

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The statement that *i* and *u* are voiceless or silent between voiceless consonants holds good not only when these vowels occur within a word, but also when they occur at the end of a word within a close-knit phrase. For instance, in the phrase *wakarimásu ka*, the *u* is voiceless because it stands between *s* and *k*, just as it does within the single word *sukí*.

The vowel *u* is usually silent also at the end of a

phrase in the copula *désu* and in verbs like *arimásu*, but not in most other words.

Record 1B, after 11th spiral

PRACTICE 27.

Sóo desu.....That's right.
arimásu.....there is [some]
kimásu.....come

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 5.1. Particle *no*

157. I wonder how the weather will be tomorrow.

163. The summer last year was hot.

164. The fall here is usually cool.

Asita no téñki wa, dóo desyóo ka?

Kyóneñ no natú wa, atúi desita.

Koko no áki wa, taitei suzustí desu.

Asitá and *kyóneñ* are time words (Note 3.9). The expressions *asita no téñki*, *kyóneñ no natú*, and *koko no áki* mean literally 'tomorrow's weather', 'last year's summer', and 'the fall of this place'. In each expression, the particle *no* follows the noun that modifies another noun (Note 2.1).

Additional examples:

- (a) Did you like yesterday's work?
- (b) I guess the weather tomorrow will be good.
- (c) How was dinner last night?
- (d) The winter last year was terribly cold.
- (e) The weather today is bad.
- (f) The weather here is usually good.
- (g) The station here is big.
- (h) Summers here are usually warm.
- (i) The movie theater in that place is small.
- (j) He lives in a hotel here.

Kinoo no sigoto wa suki desita ka?
Asita no téñki wa ti desyoo.
Sakúbañ no góhañ wa, dóo desita ka?
Kyóneñ no huyú wa, taiheñ samúi desita.
Kyóo no téñki wa warúi desu.
Koko no téñki wa, taitei ti desu.
Koko no teisyaba wa, ookti desu.
Koko no natú wa, taitei atatakái desu.
Soko no eigákañ wa, tiisái desu.
Koko no hóteru ni sáñde imasu.

Note 5.2. Particle *née*

*155. The weather's good today.

Kyóo wa, téñki ga, ti desu.

155. The weather's good today, isn't it?

Kyóo wa, téñki ga, ti desu née.

The first sentence is a simple statement of fact. The second means the same thing, but states it as something already known to the hearer and invites him to agree. The particle *née* at the end of a sentence turns a statement into a kind of suggestion; it has about the same force as the English words 'isn't it?' or the like at the end of a sentence.

In ordinary conversation, this *née* is very often tacked on to a sentence just as a way of making it less blunt, without any intention of inviting the hearer to respond. It is a polite way of showing that you hope he agrees, or hope he is following you all right.

Additional examples:

- (a) This room is awfully small, isn't it?
- (b) This meat is no good, is it?
- (c) The winter last year was cold, wasn't it?
- (d) Isn't that hotel big!
- (e) He's walking fast, isn't he?

Kono heyá wa, taiheñ tiisái desu née.
Kono níku wa damé desu née.
Kyóneñ no huyú wa samúi desita née.
Ano hóteru wa ookti desu née.
Anó hito wa, háyaku arúite imasu née.

Note 5.3. Double particles: *ni mo*

165. Fall is cool and the wind blows a great deal.

Áki wa, suzúsikute, kaze ga yóku hukimasu.

166. The wind blows a lot in winter too, and it gets very cold.

Huyú ni mo, kaze ga yóku húite, taiheñ sámuku narimasu.

Huyú ni mo means 'in winter also' or 'in winter too'. The particle *mo* may follow a noun (Note 4.2) or a noun phrase (noun plus particle). In this respect it acts like the particle *wa* (Note 4.3). Any of the particles you have learned, except *ga* and *o*, may be followed by either *wa* or *mo*.

Additional examples:

- (a) There are soldiers living in THIS house too.
- (b) There are factories in THAT town too.
- (c) It rains a lot in summer, too.
- (d) There are sailors eating in THIS restaurant also.
- (e) There's a newspaper on the DESK, too.

Kono uti ni mo, heitai ga súnde imasu.
Ano matt ni mo, koobá ga arimasu.
Natú ni mo, áme ga yóku hurimasu.
Kono ryooriya ni mo, súiheí ga tábeta imasu.
Tukue no ue ni mo, siñbuñ ga arimasu.

Note 5.4. *Dóo* and *soo*

157. I wonder how the weather will be tomorrow.

Asita no téñki wa, dóo desyóo ka?

60. That's right (*lit.* It is so).

Sóo desu.

Dóo is an interrogative, belonging to the same group of words as *dóko*, *dóre*, and *dóno* (Note 2.11). *Dóo* means 'what way?' or 'how?'; *soo* means 'that way' or 'so'. There is also a word *koo* meaning 'this way'. The series *dóo—koo—soo* is parallel to the series *dóko—koko—soko* and *dóre—kore—sore*.

Ikága also means 'how?' The difference between *dóo* and *ikága* is one of style: *ikága* is a more elegant word, used only in a few set expressions and social formulas—especially in the phrase *Ikága desu ka?* (sentence 4). In most sentences of ordinary conversation, the word for 'how?' is *dóo*.

Additional examples:

- | | |
|--|---------------------------------------|
| (a) How is this beer? | <i>Kono bīru wa, dōo desu ka?</i> |
| (b) Is that so? | <i>Sōo desu ka?</i> |
| (c) What (<i>lit.</i> How) shall we do? | <i>Dōo simasyōo ka?</i> |
| (d) How's the weather here? | <i>Koko no tēnki wa, dōo desu ka?</i> |
| (e) How's that hotel? | <i>Ano hōteru wa, dōo desu ka?</i> |

Note 5.5. Copula: tentative form

157. I wonder how the weather will be tomorrow.

Asita no tēnki wa, dōo desyōo ka?

158. The weather will probably be bad tomorrow.

Asitā wa, tēnki ga warúi desyoo.

Dōo desyōo ka means 'how will it probably be?' or 'how do you suppose it will be?' or 'I wonder how it will be'; *warúi desyoo* means 'it will probably be bad' or 'it may be bad' or 'I guess it will be bad'. In the same way, *heilai desyōo* means 'he is probably a soldier' or 'he may be a soldier' or 'he must be a soldier' or 'I guess he's a soldier'.

Desyōo is the TENTATIVE form of the copula. It differs in meaning from *desu* in being less positive, more doubtful. When a Japanese sentence ends with *desyōo*, the English equivalent often contains the word 'probably'.

Notice that the tentative of the copula has a different meaning from the tentative of verbs. *Ikimasyōo* means 'let's go', *hairimasyōo* means 'let's go in', *arukimasyōo ka* means 'shall we walk?' and so on (Note 4.10). *Desyōo* means 'it probably is' or 'it may be'.

Additional examples:

- | | |
|--|--|
| (a) The hotels here must be small. | <i>Koko no hōteru wa, tiisái desyoo.</i> |
| (b) He must be a waiter. | <i>Anó hito wa, kyūuzi desyoo.</i> |
| (c) It'll probably be warm tomorrow. | <i>Asitā wa, atatakái desyoo.</i> |
| (d) I guess that building is the railroad station. | <i>Ano tatémono wa, teisyaba desyoo.</i> |
| (e) This newspaper is probably Mr. Tanaka's. | <i>Kono siñbuñ wa, Tanaka-sañ no desyoo.</i> |

Note 5.6. Adjectives: present tense

48. I want some bread (*lit.* Bread is desirable).
125. His friend's house is large.
126. Mr. Tanaka's room is small.
155. The weather is good today, isn't it?
158. The weather will probably be bad tomorrow.
*162. Spring is warm.
163. The summer last year was hot.
164. The fall here is usually cool.
*168. The nights are long.

Pān ga hosti desu.
Tomodati no uti wa, ooki desu.
Tanaka-san no heyá wa, tiisái desu.
Kyóo wa, téñki ga, ii desu née.
Asitá wa, téñki ga warúi desyoo.
Háru wa, atatakái desu.
Kyóneñ no natú wa, atúi desita.
Koko no áki wa, taitei suzusti desu.
Yóru ga nagái desu.

The word preceding the copula in each of these sentences is an ADJECTIVE. Every Japanese adjective has a present tense and a past tense, as well as a gerund and various other forms, all with different uses and different endings. The form ending in *-i* is the present tense. Notice that this *-i* is always preceded by another vowel.

The adjective *ii* 'good' has a variant form *yói*. *Yói* means the same thing as *ii*, but is less common.

Additional examples:

- (a) Are the winters here usually long?
(b) Do you want some beer?
(c) This room is usually cool.
(d) That hotel is big, isn't it?
(e) It'll probably be hot tomorrow.
(f) This restaurant is too small.
(g) It's warm today, isn't it?
(h) The weather was bad last night.
(i) That bureau is too big.
(j) Do you think the weather will be good tomorrow?

Koko no huyú wa, taitei nagái desu ka?
Anáta wa, bíiru ga hosti desu ka?
Kono heyá wa, taitei suzusti desu.
Ano hóteru wa ooki desu née.
Asitá wa, atúi desyoo.
Kono ryooriya wa, añmari tiisái desu.
Kyóo wa atatakái desu née.
Sakúbañ no téñki wa, warúi desita.
Sono tañsu wa, añmari ooki desu.
Asita no téñki wa, ii desyoo ka?

Note 5.7. Adjectives: gerund

- | | |
|--|---|
| 165. Fall is cool and the wind blows a great deal. | <i>Áki wa, suzúsikute, kaze ga yóku hukimasu.</i> |
| 167. Winter is cold and it snows a lot. | <i>Huyú wa sámukute, yuki ga yóku hurimasu.</i> |
| 168. The days are short and the nights are long. | <i>Hirú ga, mizíkakute, yóru ga nagái desu.</i> |
| *169. In summer the days are long and hot. | <i>Natú wa, hirú wa nágakute, atúi desu.</i> |

Each of these sentences has two clauses. If the first clause were used by itself, the sentences would be as follows:

- | | |
|----------------------------------|-------------------------------------|
| (a) Fall is cool. | <i>Áki wa suzustí desu.</i> |
| (b) Winter is cold. | <i>Huyú wa samúi desu.</i> |
| (c) The days are short. | <i>Hirú ga mizikái desu.</i> |
| (d) In summer the days are long. | <i>Natú wa, hirú wa nagái desu.</i> |

When a non-final clause ends with an adjective, the adjective is in the GERUND. In this use, the gerund of the adjective is exactly parallel to the gerund of the verb (Note 3.8).

Notice that when two or more adjectives are used together, as in sentence 169, each adjective ends a separate clause, so that all but the last are in the gerund. In sentence 169, the first (non-final) clause is *natú wa, hirú wa nágakute*; the final clause is *atúi desu*.

The following list shows the relation of the present tense and the gerund of adjectives:

PRESENT TENSE	GERUND	MEANING
<i>nagái</i>	<i>nágakute</i>	long
<i>mizikái</i>	<i>mizíkakute</i>	short
<i>ookii</i>	<i>óokikute</i>	large
<i>tiisái</i>	<i>tiisakute</i>	small
<i>atúi</i>	<i>átukute</i>	hot
<i>samúi</i>	<i>sámukute</i>	cold
<i>atatakái</i>	<i>atatákakute</i>	warm
<i>suzustí</i>	<i>suzúsikute</i>	cool

The present tense ends in *-i*, the gerund in *-kute*. If the present tense has an accent, it falls on the syllable just before the ending. In the gerund, the accent comes one syllable nearer to the beginning of the word, or, in words like *tiisái* and *ookti* (with a double vowel), two syllables earlier.

Additional examples:

- (e) The house is big and the garden is big too.
- (f) In winter the nights are long and the days are short.
- (g) Winter is cold, spring is warm, summer is hot, and fall is cool.
- (h) The spring in my town is warm, and it rains a lot.
- (i) Yesterday it was cold and cloudy.
- (j) In winter, the days are short and cold.
- (k) The summer last year was long and hot, wasn't it?
- (l) This room is too small and hot.
- (m) That room is cool and large.

Ié wa óokikute, niwa mo ookti desu.
Huyú wa, yóru ga nágakute, hirú ga mizikái desu.
Huyú wa sámukute, háru wa atatákakute, natú wa átukute, áki wa suzustí desu.
Watakusi no mati no háru wa atatákakute, áme ga yóku hurimasu.
Kinóo wa sámukute, kumótte imasita.
Huyú ni wa, hirú wa mizíkakute, samúi desu.
Kyóneñ no natú wa nágakute atúi desita née.
Kono heyá wa, añmari tiisakute atúi desu.
Ano heyá wa, suzúsikute ookti desu.

Note 5.8. Adjectives: adverbial form

- *143. Let's walk fast.
- *162. In summer it gets hot.
- *166. It gets very cold.
- 170. Sometimes it rains, and [then] it gets cool.

Háyaku arukimasyóo.
Natú ni wa, átuku narimasu.
Taiheñ sámuku narimasu.
Tokidoki, áme ga hütte, suzúsiku narimasu.

Átuku, *sámuku*, and *suzúsiku* are the ADVERBIAL FORMS of the adjectives *atúi*, *samúi*, and *suzustí*. *Háyaku* is the adverbial form of the adjective *hayái*, meaning 'fast' or 'early'. (*Hayái* has not yet appeared in the Basic Sentences.) The adverbial form is used when an adjective stands before a verb or another adjective in the same clause.

When the verb after the adverbial form is *narimásu*, the combination means 'get to be so-and-so' or 'grow so-and-so'. Before certain other verbs, the adverbial form means 'in such-and-such a manner' (as in sentence 143).

The following list shows the relation between the present tense, the adverbial form, and the gerund of all the adjectives you have learned so far. On the basis of this list, you will be able to make up the corresponding forms of other adjectives when you meet them.

PRESENT TENSE	ADVERBIAL	GERUND	MEANING
<i>hosti</i>	<i>hósiku</i>	<i>hósikute</i>	desirable
<i>hayái</i>	<i>háyaku</i>	<i>háyakute</i>	fast, early
<i>ookti</i>	<i>óokiku</i>	<i>óokikute</i>	large
<i>tiisái</i>	<i>tisaku</i>	<i>tisakute</i>	small
<i>nagái</i>	<i>nágaku</i>	<i>nágakute</i>	long
<i>mizikái</i>	<i>mizikaku</i>	<i>mizikakute</i>	short
<i>atúi</i>	<i>átuku</i>	<i>átukute</i>	hot
<i>samúi</i>	<i>sámuku</i>	<i>sámukute</i>	cold
<i>atatakái</i>	<i>atatákaku</i>	<i>atatákakute</i>	warm
<i>suzusúi</i>	<i>suzúsiku</i>	<i>suzúsikute</i>	cool
<i>íi</i> or <i>yói</i>	<i>yóku</i>	<i>yókute</i>	good
<i>warúi</i>	<i>wáruku</i>	<i>wárukute</i>	bad

The ending of the present tense is *-i*, the ending of the adverbial is *-ku*, the ending of the gerund is *-kute*. The accent of the adverbial and of the gerund is on the same syllable.

Notice that *yóku* is the adverbial form of *íi* or *yói* 'good'. The basic meaning of *yóku* is 'well' (that is, 'in a good manner'); from this meaning have developed the other meanings you have met. Here are the sentences in which the word *yóku* has appeared so far:

- | | |
|---|---|
| 22. I understood perfectly. | <i>Yóku wakarimásita.</i> |
| 23. I didn't understand [very] well. | <i>Yóku wakarimaséñ desita.</i> |
| *118. I got well. | <i>Yóku narimásita.</i> |
| 141. I often walk there from the station. | <i>Teisyaba kara soko máde, yóku arukimasu.</i> |

159. In the spring it rains a great deal.

Háru ni wa, áme ga yóku hurimasu.

165. Fall is cool and the wind blows a great deal.

Áki wa, suzúsikute, kaze ga yóku hukimasu.

166. The wind blows a lot in winter too, and it gets very cold.

Huyú ni mo, kaze ga yóku híite, taiheñ sámuku narimasu.

167. Winter is cold and it snows a lot.

Huyú wa sámukute, yuki ga yóku hurimasu.

Notice that *yóku* means 'often' or 'a great deal' or 'a lot' only when it refers to the action of some verb. It is not used to mean 'a lot' of something (money, books, people, etc.)

Additional examples:

- (a) You've done this work badly.
- (b) Last year it got very warm.
- (c) That kid has got big, hasn't he?
- (d) After you drank that medicine, did you get well?
- (e) I often ride to the factory on the streetcar.
- (f) It rains a lot here.
- (g) Did you understand that [pretty] well?
- (h) I often go to the country.

Anáta wa, kono sigoto o wáruku simásita.
Kyóneñ, taiheñ atatakaku narimásita.
Ano kodomo wa, óokiku narimásita née.
Ano kusuri o nóñde kara, yóku narimásita ka?
Yóku koobá e déñsya ni notte ikimasu.
Koko de wa, áme ga yóku hurimasu.
Anáta wa, kore ga yóku wakarimásita ka?
Yóku inaka e ikimasu.

Note 5.9. Adjectives: affirmative and negative

48. I want some bread (*lit.* Bread is desirable).

Páñ ga hosti desu.

49. I don't want any meat (*lit.* As for meat, it is not desirable).

Nikú wa hósiku arimaséñ.

163. The summer last year was hot.

Kyóneñ no natú wa, atúi desita.

*169. The nights are not too hot.

Yóru wa, añmari átuku arimaséñ.

118 [5-A]

Sentences 48 and 163 contain an adjective in the present tense plus a copula (*désu* or *désita*). Sentences 49 and 169 contain the corresponding negative expressions. To make the negative of any adjective, you use the adverbial form and add *arimaséñ*. For the negative past tense, add *arimaséñ desita* (Note 1.4).

Additional examples:

- (a) I want tea but I don't want coffee.
- (b) The station in this town isn't [very] large, is it?
- (c) The hotel in front of the station isn't large either.
- (d) My room isn't too small.
- (e) The winters here aren't too cold.
- (f) Don't you want any beer?
- (g) It isn't cool today, but it was (cool) yesterday.
- (h) The sun is out but it isn't hot.

Watakusi wa, otya wa hosti desu ga, koohi wa hósiku arimaséñ.
Kono mati no teisyaba wa, óokiku arimaséñ née.
Teisyaba no máe no hóteru mo, óokiku arimaséñ.
Watakusi no heyá wa, añmari tiisaku arimaséñ.
Koko no huyú wa, añmari sámuku arimaséñ.
Anáta wa, bíiru wa hósiku arimaséñ ka?
Kyóo wa, suzúsiku arimaséñ ga, kinóo wa, suzusti desita.
Hi ga déte kimásita ga, átuku arimaséñ.

6. Exercise

A. In each set of three sentences, pick out the one that fits the situation given in the English statement.

1. You compare two of the seasons:

- (a) *Háru wa, atatakái desu ga, natú wa, atúi desu.*
- (b) *Soñna sigoto wa, suki desu ga, watakusi no sigoto wa, kirai desu.*
- (c) *Anáta no heyá wa, ooki desu ga, watakusi nó wa, tiisái desu.*

2. You are asking a friend about the kind of weather he likes:

- (a) *Koko no huyú wa, nágakute samúi desu ka?*
- (b) *Kinóo wa, byooki désita ka?*
- (c) *Natú wa, suki desu ka, kirai desu ka?*

3. Your friend doesn't mind the cold:

- (a) *Huyú wa samúi desu ga, suki desu.*
- (b) *Sakana to gyuunyuu wa kirai desu.*
- (c) *Kyóo wa, téñki ga taiheñ warúi desu née.*

4. You ask him if it snows a lot here, and he replies:

- (a) *IIái. Háru ni wa, áme ga yóku hurimasu.*
- (b) *Iie. Huyú ni wa, áme wa hurimaséñ.*
- (c) *Hái. Huyú ni wa, yukí ga yóku hurimasu.*

5. You ask his opinion of tomorrow's weather:

- (a) *Kinóo wa, áme ga hurimásita ka?*
- (b) *Asitá wa, téñki ga íi desyoo.*
- (c) *Asitá wa, atatakái desyoo ka?*

6. He tells you his opinion:

- (a) *Kinóo wa, taiheñ samúi desita née.*
- (b) *Asitá wa, suzustí desyoo.*
- (c) *Íma wa, áme wa hütte imaséñ.*

7. You ask how the weather is outside:

- (a) *Kodomo wa, dóko de asoñde imásu ka?*
- (b) *Íma wa, yukí ga hütte imásu ka?*
- (c) *Kumótte imásu ga, áme wa hütte imaséñ.*

8. He tells you:

- (a) *Kono mati no háru wa, taitei suzustí desu.*
- (b) *Yukí wa hütte imaséñ ga, áme ga hütte imasu.*
- (c) *Natú wa, yóru ga suzúsikute mizikái desu.*

9. He is telling you about the climate here:

- (a) *IIáru ni wa, áme ga yóku hurimásu.*
- (b) *Kinoo, inaka e itte, asobimásita.*
- (c) *Heya no náka de wa, áme wa hurimaséñ.*

10. He tells you how it is in the fall:

- (a) *Kaze ga yóku hukimásu ga, sámuku narimaséñ.*
- (b) *Kinoo, áme ga yañdé kara, hi ga déte kimásita.*
- (c) *Koobá de hataraité imásu ga, inaka ni súñde imasu.*

B. Here are sixteen sentences, arranged in eight pairs. Combine each pair of sentences into a single sentence of two clauses. To do this, you must turn the first sentence in each pair into a non-final clause, and then make whatever changes and omissions you think necessary in the second sentence. For instance, if the two sentences were (a) *Watakusi no heyá wa, tiisái desu* and (b) *Watakusi no heyá wa, atatakái desu*, you would combine them into the sentence *Watakusi no heyá wa, tiisakute atatakái desu*.

- 1. (a) *Kono heyá wa, ookíi desu.*
(b) *Kono heyá wa, suzustí desu.*
- 2. (a) *Asitá wa, samúi desyoo.*
(b) *Asitá wa, téñki ga warúi desyoo.*

3. (a) *Kyóo wa, téñki ga íi desu.*
(b) *Kyóo wa, atatakái desu.*

4. (a) *Íma wa, atatakái desu.*
(b) *Íma wa, sóra ga hárete imasu.*

5. (a) *Huyú ni wa, yuki ga yóku hurimasu.*
(b) *Huyú ni wa, kaze mo hukimasu.*

6. (a) *Kyóneñ no huyú wa, nagái desita.*
(b) *Kyóneñ no huyú wa, samúi desita.*

7. (a) *Natú wa, hirú ga nagái desu.*
(b) *Natú wa, atúi desu.*

8. (a) *Huyú wa, hirú ga mizikái desu.*
(b) *Huyú wa, taitei samúi desu.*

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION B

1. Basic Sentences

Record 10B, after spiral

ENGLISH EQUIVALENTS

- when *or* if it is free time
171. When you're free, what do you do?
if it is good
take a walk
172. If the weather's good, I take a walk.
if it falls (of rain and snow)
173. If it rains, I loaf around at home.

JAPANESE

- hima dá to*
Hima dá to, anáta wa, náni o simásu ka?
íi to
sañpo-simásu
Téñki ga íi to, sañpo-simasu.
húru to
Áme ga húru to, utí de asobimásu.

Record 11A, beginning

although it was good
174. Yesterday, even though the weather was good, I
stayed home.

why?
175. Why didn't you take a walk?
because I worked
being tired

176. I'd worked hard at the office, so I was very tired.

when I get tired
read
177. When I get tired, I stay home and read (a book).
because it was cold
fire
sitting

178. It was cold, so I sat near the fire.

because it was free time
179. My friend had [some] free time, so he came to the
(*lit.* my) house.

with a friend
talked
180. Did you talk or read (a book) with your friend?

when he comes
181. When he comes to the house, we generally talk.

**ite* literally means 'being'.

122 [5-B]

yókatta kéredomo
Kinóo wa, téñki ga yókatta kéredomo, /
uti ni imásita.

dóo site
Dóo site, sañpo-simasēñ desita ka?
hataraitá kara
tukárete

Zimúsyó de, yóku hataraitá kara, /
taiheñ tukárete imásita.

tukaréru to
yomimásu
Tukaréru to, uti ni ite, hón o yomimasu.*

sámukatta kara
hí
kosikákete
Sámukatta kara, hí no sóba ni kosikákete imásita.

hima dátta kara
Tomodati wa, hima dátta kara, /
watakusi no uti e kimásita.

tomodati to
hanasimásita
Tomodati to hanasimásita ka, /
hón o, yomimásita ka?

kúru to
Sono hitó wa, uti e kúru to, taitei hanasimásu.

2. Pronunciation Practice

In the Japanese spelling of this book, a mark over a vowel letter (as in *á*) indicates the ACCENTED SYLLABLE. The accented syllable of a word or phrase is more prominent than the syllables around it. In English it is LOUDER than the rest; in Japanese it is no louder, but is spoken on a HIGHER PITCH.

In English, the difference in loudness between accented and unaccented syllables is considerable. The accented syllables stand out like peaks; in talking, we jump from peak to peak, and slur over the syllables in between. In Japanese, all syllables are pronounced with about equal force. They run along evenly and smoothly, with no peaks of loudness and no slurring. The only thing that makes an accented syllable different from the rest is the slightly higher pitch of the voice. An English sentence is like an artillery barrage; a Japanese sentence is like machine-gun fire.

On the average, an accented syllable in Japanese is about two musical tones higher than a following unaccented syllable. (This is the interval between the first two notes of the song "Good Night Ladies".) Your main trouble will not be in making the accented syllables stand out, but rather in preventing them from standing out too sharply. Your tendency will be to pronounce them louder than the rest, or even to drawl them, and to slur over the unaccented syllables in between, as you do in English. To avoid this fault, you should concentrate on speaking all syllables with the same force and

the same clearness. The effect may be a little monotonous, but it will sound more like genuine Japanese than if you followed your English habits.

Not every Japanese word has an accent. Many words (for instance *mizu*, *kodomo*, *aikawarazu*) have no syllable that is more prominent than the rest. Such words are pronounced with all syllables on about the same tone; but if you listen to them carefully, you will discover that the first syllable is often a shade lower than those that follow. This difference has no significance: A LOW TONE IS LOWER ON THE FIRST SYLLABLE OF A WORD THAN ANYWHERE ELSE.

Other words are characterized by an accent on a particular syllable. The presence or lack of an accent, and the position of the accent when there is one, are just as much a part of the word as the vowels and consonants, and should be learned in the same way for every word you meet. For instance, it is not enough to know that *háru* 'spring' and *natú* 'summer' have different consonants. Unless you remember that they are accented differently, you have learned only a piece of each word.

Some words in Japanese are distinguished from other words by the accent alone: *atúi* means 'hot', but **atui*, with no accent, means 'thick (as a coat or a book)'; *yónde* means 'reading', but **yónde* means 'calling'; **haná* means 'flower', but **hana* means 'nose'; **hási* means 'chopsticks', but **hasi* means 'bridge'. Such

pairs are not very common, to be sure; but even if the presence or lack of an accent does not serve to distinguish one word from another, it is still part of the word.

A misplaced or omitted accent will not make your speech as hard to follow as a wrong vowel or consonant. But if you simply disregard accents—if you leave them out where they belong, or put them in where they don't belong, or place them on the wrong syllables—your hearer may have some trouble in understanding you, and will certainly be disturbed by the queerness of your speech.

The following Practice includes words that have no accent. Concentrate on keeping your voice level, and on spacing the syllables evenly and smoothly. Don't worry if the words sound monotonous; remember that they are supposed to sound that way.

Record 1B, after 12th spiral

PRACTICE 28.

<i>mizu</i>	water
<i>soko</i>	that place
<i>kodomo</i>	child
<i>aida</i>	a place between
<i>tañsu</i>	bureau
<i>añmari</i>	too much
<i>siñbuñ</i>	newspaper
<i>aikawarazu</i>	without change

124 [5-B]

An accent can be clearly heard only when the accented syllable has another syllable after it—either in the same word or in a closely attached following word. The drop in pitch from the accented syllable to the next one, slight as it is, will always be perfectly plain.

When an accent falls on the last syllable of a word and there happens to be no other word after it in the same phrase, the accent is usually inaudible, since there is no chance for the drop in pitch that identifies the accented syllable. For this reason, a word with accent on the last syllable, when pronounced by itself, sounds just like a word without any accent. To test whether such a word has an accent or not, all you have to do is put a particle or some other word after it. If there is an accent on the last syllable of the word, you will hear a drop in pitch from that syllable to the following particle; if there is no accent, the last syllable of the word and the particle will be spoken on the same pitch. For instance, *komé* 'rice' and *kaze* 'wind', when pronounced alone, both seem to be without accent; but in the sentences *Komé o tukurimásita* 'He raised rice' and *Kaze o hukimásita* 'The wind blew', the difference between them is quite clear.

When you hear a one-syllable word pronounced in isolation, it is of course impossible to tell if it has an accent or not. *Kí* 'tree' and **ki* 'spirit' sound the same; so do **é* 'picture' and **e* 'handle (of a knife, etc.)'. But as soon as you put them into a sentence where a particle or some other word follows them, you will hear a difference: *É o mimásita*, with a drop in pitch from

the first syllable to the second, means 'I saw the picture'; *E o mimásita*, with the first two syllables level, means 'I saw the handle'.

The next Practice contains four words with accent on the first syllable, and four with accent on the second. Notice especially the drop in pitch from the accented syllable to the one after it; it is this drop that really identifies the place of the accent. (The word *desu* is put after *damé* in order to provide a following syllable to contrast with the accent.)

Record 1B, after 13th spiral

PRACTICE 29

<i>mádo</i>	window
<i>hón</i>	bock
<i>háyaku</i>	quickly
<i>máiniti</i>	every day
<i>damé desu</i>	it's no good
<i>anáta</i>	you (singular)
<i>Nihón</i>	Japan
<i>tatémono</i>	building

Before you go on to the last Practice, another peculiarity of the Japanese accent must be mentioned. **WITHIN A WORD, ALL SYLLABLES THAT COME BEFORE THE ACCENT, EXCEPT THE FIRST, ARE SPOKEN ON THE SAME HIGH TONE AS THE ACCENTED SYLLABLE ITSELF.** As a result of this, when the accent falls on the third or

any later syllable of a word, the high pitch begins with the second syllable and lasts without interruption through the accented syllable. If the accent is on the 3rd syllable, the 2nd and 3rd are both high; if it is on the 4th, then the 2nd, 3rd, and 4th are high; if it is on the 5th, then the 2nd, 3rd, 4th, and 5th are all high; and so on. The **FIRST** syllable in such a word, and all the syllables **AFTER** the accent, are low.

Here are some examples. *Sayonára* has an accent on the 3rd syllable: the 1st (*sa-*) is low; the 2nd and 3rd (*-yoná-*) are high; the 4th (*-ra*) is low again. *Atatakái* has an accent on the 4th syllable: the 1st (*a-*) is low; the 2nd, 3rd, and 4th (*-tataká-*) are high; the 5th (*-i*) is low again. *Wakarimasén* has an accent on the 5th syllable: the 1st (*wa-*) is low; the 2nd, 3rd, 4th, and 5th (*-karimasé-*) are high; the 6th (*-n*) is low again.

The following table will help you to visualize this principle. In the table, the letter o is used to represent a syllable—any syllable. A small o stands for a syllable spoken on a low pitch; a capital O stands for a syllable spoken on a high pitch; a capital O with an accent mark over it (*Ó*) stands for the accented syllable of a word. Thus, the formula o*Ó*oo stands for any five-syllable word with an accent on the third syllable (for instance *arimásita*): the first syllable (o) is low-pitched, the next two (*ÓÓ*) are high, the last two (oo) are low again.

no koobá. The particles *kára*, *máde*, *kéredomo* have an accent, but this appears only when the preceding word has no accent of its own: *Beikoku máde*, but *Nihón made*.

Less commonly, a word that has no accent of its own gets one in combination with certain other words. The pre-nouns *kono*, *sono*, *ano* usually have no accent; but before the noun *hito*, they often acquire one: *anó hito*, etc. The particle *no* acquires an accent in the combination *watakusi nó desu*. Before certain particles, verb forms that are normally without accent get an accent on the last syllable: *itte* 'going', but *itté kara* 'after going'.

In the spelling of the Basic Sentences, accents are

marked only if they are present in the particular combination shown. Don't be disturbed if you see the same word spelled sometimes with an accent, sometimes without one; the explanation is that the word is pronounced in both ways, depending on the combination in which it appears.

NOTE: The accents marked in this book are those used in the standard Tokyo dialect of Japanese. If you have a Guide who was not born and brought up in Tokyo, you will probably hear him pronounce many words with a different accentuation from the one you find in this book. Don't let the discrepancy worry you. If your Guide speaks good Japanese, it doesn't matter much if he speaks a non-Tokyo dialect. Imitate him in everything he says, accents and all.

3. Practice on the Basic Sentences

4. Review of the Basic Sentences: Covering the English

5. Notes

Note 5.10. Particle *to* meaning 'with'

180. Did you talk or read (a book) with your friend?

Tomodati to hanasimásita ka, hón o, yomimásita ka?

When the particle *to* stands BETWEEN two nouns as a connecting link, it means 'and' (Note 3.2). When it stands AFTER a noun that is not connected to some following noun, it means 'with'. Notice the difference between these two statements:

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- (a) The sailor and the soldier talked.
- (b) The soldier talked with the sailor.

Súihei to heitai ga hanasimásita.
Heitai ga súihei to hanasimásita.

Additional examples:

- (c) The boss was talking with the clerk.
- (d) The child is playing there with his friend.
- (e) I went to the restaurant with Mr. Tanaka.
- (f) Taro read this book with me.
- (g) The doctor was talking with the druggist.

Syúziñ ga zimúin to hanásite imasita.
Kodomo wa, asoko de tomodati to asoñde imasu.
Watakusi wa, Tanaka-sañ to ryoortya e ikimásita.
Tároo wa, watakusi to kono hón o yomimásita.
Isya wa, kusuriya to hanásite imasita.

Note 5.11. Particles at the end of a clause: *to*, *kára*, *kéredomo*

177. When I get tired, I stay home and read (a book).

Tukaréru to, uti ni ite, hón o yomimasu.

173. If it rains, I loaf around at home.

Áme ga húru to, uti de asobimasu.

172. If the weather's good, I take a walk.

Téñki ga íi tò, sañpo-simasu.

171. When you're free (*lit.* When it's free time), what do you do?

Hima dá to, anáta wa, náni o simásu ka?

181. When he comes to the house, we generally talk.

Sono hitó wa, uti e kúru to, taitei hanasimásu.

176. Because I had worked hard at the office, I was very tired.

Zimúsyó de, yóku hataraitá kara, taiheñ tukárete imásita.

178. It was cold, so I sat near the fire.

Sámukatta kara, hí no sóba ni kosikáketé imásita.

179. Since my friend had some free time (*lit.* Because it was free time for [my] friend), he came to my house.

Tomodati wa, hima dátta kara, watakusi no uti e kimásita.

174. Yesterday, even though the weather was good, I stayed (*lit.* was) home.

Kinóo wa, téñki ga yókatta keredomo, uti ni imásita.

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Sentence 177 consists of three clauses, the others of two. The first clause in each sentence ends with a particle: *to*, *kára*, or *kéredomo*.

To at the end of a non-final clause means 'whenever'; it often corresponds to English 'when' or 'if'. This *to* is always preceded by a present-tense form, even when the verb of the final clause is in the past tense. (For *to* after a noun, not at the end of a clause, see Notes 3.2 and 5.10.)

Kára at the end of a non-final clause, after a present-tense or past-tense form (not after a gerund), means 'because'. In the English equivalent, this meaning may be expressed in various ways, sometimes without using the word 'because' itself. Compare the English equivalents of sentences 176, 178, and 179.

Remember that *kára* after a NOUN means 'from' (Note 2.8); after a GERUND it means 'after' (Note 3.6); after a present- or past-tense form it means 'because'. Compare the following sentences:

- | | |
|---|---|
| (a) Because I worked hard, I was tired. | <i>Yóku hataraitá kara, tukárete imásita.</i> |
| (b) After working hard, I was tired. | <i>Yóku hataraité kara, tukárete imásita.</i> |

Kéredomo at the end of a non-final clause, after a present-tense or past-tense form, means 'although' or 'even though'. It resembles the particle *ga* in meaning (Note 2.2), but it is a stronger expression.

The following table shows the kind of words that can stand before each of these particles at the end of a clause:

present tense } <i>to</i>	present tense } <i>kéredomo</i>	present tense } <i>kára</i>
	past tense }	past tense }
		gerund }

The words that stand before these three particles appear in forms that you have not met before. They will be discussed in the following notes. Meanwhile, in looking over the additional examples, don't worry about unfamiliar forms, but concentrate on the meanings of the particles.

Additional examples:

- (c) When it gets to be winter, it snows.
- (d) When I'm free, I take it easy at home.
- (e) I was thirsty, so I drank some water.
- (f) When the weather's bad, I stay home.
- (g) When spring comes, it gets warm.
- (h) I was hungry, so I ate dinner.
- (i) The rain has stopped, so let's go out.
- (j) Since I was sick, I took some medicine.
- (k) Even though I worked hard, I'm not tired.
- (l) Because he closed the windows, the room got hot.
- (m) Though the sky was cloudy, it didn't rain.
- (n) Even though I took that medicine, I didn't get well.
- (o) I was tired, but even so, I walked fast.
- (p) Even though it's snowing it isn't too cold.

Huyú ni náru to, yukí ga hurimasu.
Hima dá to, utí de yasumimasu.
Nódo ga kawáita kara, mizu o nomimásita.
Téñki ga warúi to, utí ni imasu.
Háru ga kúru to, atalákaku narimasu.
Onaka ga suitá kara, góhañ o tabemásita.
Áme ga yañdá kara, sóto e demasyóo.
Byooki dátta kara, kusuri o nomimásita.
Yóku hataraitá keredomo, tukárete imaséñ.
Mádo o símeta kara, heya no náka wa átuku narimásita.
Sóra ga kumótte ita kéredomo, áme wa hurimaséñ desita.
Sono kusuri o nóñda keredomo, yóku narimaséñ desita.
Tukárete ita kéredomo, háyaku arukimásita.
Yukí ga hútte iru kéredomo, añmari sámuku arimaséñ.

Note 5.12. Plain and polite forms

Read over again the Japanese sentences at the head of the preceding Note.

Verbs, adjectives, and the copula all have two different sets of forms, a set of plain forms and a set of polite forms. These are identical with each other in meaning, but different in social flavor and in use. The following list shows the plain forms introduced in this Unit, along with the corresponding polite forms:

PLAIN	POLITE	MEANING
<i>tukaréru</i>	<i>tukaremásu</i>	get tired
<i>húru</i>	<i>hurimásu</i>	fall (of rain or snow)
<i>kúru</i>	<i>kimásu</i>	come
<i>hataraita</i>	<i>hatarakimásita</i>	worked
<i>íi</i> (or <i>yói</i>)	<i>íi</i> (or <i>yói</i>) <i>desu</i>	is good
<i>yókatta</i>	<i>íi</i> (or <i>yói</i>) <i>desita</i>	was good
<i>sámukatta</i>	<i>samúi desita</i>	was cold
<i>dá</i>	<i>désu</i>	is
<i>dátta</i>	<i>désita</i>	was

The verb forms will be discussed later. Notice that the plain form of the adjective differs from the polite form in having no copula after it. The plain forms of the copula, *dá* and *dátta*, must be learned as separate words.

The use of plain and polite forms varies according to the style in which you are speaking. There are three distinct styles of conversation in Japanese, corresponding to three levels of courtesy or to three degrees of intimacy between speaker and hearer. Each style has its own conventions regarding the use of plain and polite forms.

(1) The PLAIN STYLE is used among men working together, between close friends, and in addressing a social inferior. According to Japanese ideas, your social inferiors include not only peasants and coolies, but also the younger members of your own family. You might use the plain style in speaking to other men in your outfit, or to a friend whom you have known intimately for a long time, or to your younger brother. But until you have some experience of Japanese customs, you had better not use it to strangers. If you do, the hearer may feel himself insulted, and refuse to help you.

In the plain style, all verbs and adjectives, as well as the copula, are in the plain form. Polite forms do not occur at all.

(2) At the other extreme is the HONORIFIC STYLE, used when you want to be especially polite. It is used by shopkeepers, waiters, and the like in addressing a

customer; by students in addressing their teacher; or by anyone addressing an equal or a superior toward whom he wants to show respect. The speech of women is usually a great deal more polite and ceremonious than that of men; women often speak in the honorific style in situations where men would not. In most every-day situations you can get along without using it yourself, though you will often hear it. It will be time enough for you to practice this style when you have got a working knowledge of the language.

In the honorific style, most verbs and adjectives appear in the polite form. There are also a great many special words and round-about expressions that mean the same thing as ordinary words but have an added flavor of extreme courtesy.

(3) The NORMAL POLITE STYLE, halfway between these two extremes, is used in most every-day situations in speaking to strangers, acquaintances, and casual friends, as well as to older members of your own family; it implies that speaker and hearer are on terms of ordinary politeness, neither intimate nor ceremonious. This is the style that you will find most useful; it steers a middle course between rudeness and humility. There are gradations of courtesy within the general range of this style; the grade presented in the first four parts of this book (Units 1-24) is a kind of average—a little more courteous than the lowest grade, but less courteous than the highest. (Part Five, Units 25-30, will give you some practice in the other two styles.)

In the normal polite style, a verb or adjective or copula at the end of a sentence is regularly in the polite form. Verbs, adjectives, and copulas elsewhere in the sentence may be all plain, or all polite, or mixed; the more polite forms you use, the more courteous your

speech will sound. In this book, the following practice has been adopted: USE THE POLITE FORM AT THE END OF THE SENTENCE, AND BEFORE THE PARTICLE *ga* MEANING 'BUT'; USE THE PLAIN FORM EVERYWHERE ELSE.

Note 5.13. Adjectives: plain present and past

172. If the weather's good, I take a walk.

Tēnki ga ii to, sañpo-simasu.

174. Yesterday, even though the weather was good, I stayed home.

Kinoo wa, tēnki ga yókatta keredomo, uti ni imásita.

178. It was cold, so I sat near the fire.

Sámukatta kara, hi no sóba ni kosikámete imásita.

When adjectives appear in the polite form (Note 5.6), the difference between present and past is commonly shown by the form of the copula: *atúi desu* means 'it is hot', *atúi desita* means 'it was hot'. An adjective in the plain form has no copula after it; the difference between present and past is shown by the ending of the adjective itself. In the sentences above, *ii* is in the present tense, *yókatta* and *sámukatta* are in the past tense.

Even in the polite form, the difference in tense is sometimes shown by the form of the adjective itself. The meaning 'it was cold' can be expressed either by using a past-tense copula (*samúi desita*) or by using a past-tense adjective (*sámukatta desu*). The first of these expressions is more common.

The following list shows the relation between the plain present and the plain past of the adjectives you have learned. Compare these forms with the adverbial and the gerund, listed in Note 5.8.

PLAIN PRESENT

<i>hosti</i>	[it] is desirable
<i>hayái</i>	[it] is fast, early
<i>ookti</i>	[it] is large
<i>tiisái</i>	[it] is small
<i>nagái</i>	[it] is long
<i>mizikái</i>	[it] is short
<i>atúi</i>	[it] is hot
<i>samúi</i>	[it] is cold
<i>atatakái</i>	[it] is warm
<i>suzusti</i>	[it] is cool
<i>íi</i> or <i>yói</i>	[it] is good
<i>warúi</i>	[it] is bad

PLAIN PAST

<i>hósikatta</i>	[it] was desirable
<i>háyakatta</i>	[it] was fast, early
<i>óokikatta</i>	[it] was large
<i>tíisakatta</i>	[it] was small
<i>nágakatta</i>	[it] was long
<i>mizíkakatta</i>	[it] was short
<i>átukatta</i>	[it] was hot
<i>sámukatta</i>	[it] was cold
<i>atatákakatta</i>	[it] was warm
<i>suzúsikatta</i>	[it] was cool
<i>yókatta</i>	[it] was good
<i>wárukatta</i>	[it] was bad

The ending of the plain present is *-i*; the ending of the plain past is *-katta*. The accent of the plain past is on the same syllable as in the gerund (Note 5.7).

Note 5.14. Verbs: radical

The following list contains the polite verb forms you have learned, in alphabetical order. Some are in the present tense, some in the past, some in the tentative, some in the negative; some verbs occur in more than one form. You should be able to tell at a glance what each word means, so no definitions are given here.

<i>arimasén</i>	<i>demasyóo</i>	<i>hukimásu</i>	<i>imásita</i>
<i>arimásita</i>	<i>hairimasyóo</i>	<i>hurimásu</i>	<i>imásu</i>
<i>arimásu</i>	<i>hanasimásita</i>	<i>ikimasén</i>	<i>isogimasyóo</i>
<i>arukimásu</i>	<i>hanasimásu</i>	<i>ikimásita</i>	<i>kaimásita</i>
<i>arukimasyóo</i>	<i>haremásu</i>	<i>ikimasyóo</i>	<i>kaerimásita</i>
<i>asobimásu</i>	<i>hatarakimásu</i>	<i>imasén</i>	<i>kawakimásita</i>

<i>kimásita</i>	<i>nemásita</i>	<i>simásu</i>	<i>wakarimásita</i>
<i>kimásu</i>	<i>nomimásita</i>	<i>sukimásita</i>	<i>wakarimásu</i>
<i>kosikakemasyóo</i>	<i>norimásu</i>	<i>tabemásita</i>	<i>yasumimásita</i>
<i>moraimásita</i>	<i>okimásita</i>	<i>tukurimásu</i>	<i>yomimásita</i>
<i>narimásita</i>	<i>simaséñ</i>	<i>wakarimaséñ</i>	<i>yomimásu</i>
<i>narimásu</i>			

If you take off the polite endings *-másu*, *-másita*, *-masyóo*, and *-maséñ*, the part left over is the **RADICAL** of the verb. Here are the radicals extracted from the preceding list, arranged in three groups. (The reason for this grouping will be explained in the next Note.) Notice that radicals in group I end either in *-é* or in *-i*; radicals in the other two groups all end in *-i*.

I	II				III
dé	ári	hataraki	kawáki	suki	iki
háre	arúki	húki	morai	tukúri	kí
i	asobi	húri	nári	wakári	si
kosikáke	háiri	isógi	nómi	yasúmi	
ne	hanási	kai	nori	yómi	
tábe		káeri	oki		

You will meet the radical later on in several uses. Meanwhile, just remember that the polite forms of the verb are all made by tacking on the endings *-másu*, *-másita*, *-masyóo*, and *-maséñ* to the radical. The accent of a polite form is always on the ending, whether the radical has an accent of its own or not.

Note 5.15. Verbs: plain present and past

The following list contains forty verbs that you have learned. Most of them have appeared in the Basic Sentences in only one or two forms; but the list shows four different forms for each verb: the plain present, the plain past, the radical, and the gerund.

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A form with a star in front of it is one that has actually occurred in the Basic Sentences. A star before the radical means that the verb has appeared in one of the polite forms; compare the preceding Note.

PRESENT	PAST	RADICAL	GERUND	MEANING
CLASS I				
1. <i>tabéru</i>	<i>tábeta</i>	* <i>tábe</i>	* <i>tábete</i>	eat
2. <i>siméru</i>	<i>símeta</i>	<i>síme</i>	* <i>símete</i>	close
3. <i>akeru</i>	<i>aketa</i>	<i>ake</i>	* <i>akete</i>	open
4. <i>haréru</i>	<i>háreta</i>	* <i>háre</i>	* <i>hárete</i>	clear up
5. * <i>tukaréru</i>	<i>tukáreta</i>	<i>tukáre</i>	* <i>tukárete</i>	get tired
6. <i>kosikakéru</i>	<i>kosikáketa</i>	* <i>kosikáke</i>	* <i>kosikákete</i>	sit down
7. <i>déru</i>	<i>déta</i>	* <i>dé</i>	* <i>déte</i>	go out
8. <i>neru</i>	<i>neta</i>	* <i>ne</i>	<i>nete</i>	go to bed
9. <i>míru</i>	<i>míta</i>	<i>mí</i>	* <i>míte</i>	see, look at
10. <i>iru</i>	<i>ita</i>	* <i>i</i>	* <i>ite</i>	be (of persons)
CLASS II				
11. <i>mátu</i>	<i>mátta</i>	<i>máti</i>	* <i>mátte</i>	wait
12. <i>áru</i>	<i>átta</i>	* <i>ári</i>	<i>átte</i>	there is
13. <i>náru</i>	<i>nátta</i>	* <i>nári</i>	<i>nátte</i>	become
14. <i>wakáru</i>	<i>wakátta</i>	* <i>wakári</i>	<i>wakátte</i>	be clear
15. <i>kumóru</i>	<i>kumótta</i>	<i>kumóri</i>	* <i>kumótte</i>	cloud up
16. <i>noru</i>	<i>notta</i>	* <i>nori</i>	* <i>notte</i>	ride, get on
17. * <i>húru</i>	<i>hútta</i>	* <i>húri</i>	* <i>hútte</i>	fall (of rain)
18. <i>tukúru</i>	<i>tukútta</i>	* <i>tukúri</i>	<i>tukútte</i>	make, raise
19. <i>káeru</i>	<i>káetta</i>	* <i>káeri</i>	* <i>káette</i>	return
20. <i>háiru</i>	<i>háitta</i>	* <i>háiri</i>	* <i>háitte</i>	enter
21. <i>kau</i>	<i>katta</i>	* <i>kai</i>	<i>katte</i>	buy
22. <i>morau</i>	<i>moratta</i>	* <i>morai</i>	* <i>moratte</i>	receive
23. <i>iu</i>	<i>itta</i>	<i>ii</i>	* <i>itte</i>	say

	PRESENT	PAST	RADICAL	GERUND	MEANING
24.	<i>hanásu</i>	<i>hanásita</i>	* <i>hanási</i>	* <i>hanásite</i>	speak
25.	<i>hataraku</i>	* <i>hataraita</i>	* <i>hataraki</i>	* <i>hataraitaite</i>	work
26.	<i>kawáku</i>	<i>kawáita</i>	* <i>kawáki</i>	<i>kawáite</i>	grow dry
27.	<i>suku</i>	<i>suita</i>	* <i>suki</i>	<i>suite</i>	grow empty
28.	<i>húku</i>	<i>húita</i>	* <i>húki</i>	* <i>húite</i>	blow
29.	<i>arúku</i>	<i>arúita</i>	* <i>arúki</i>	* <i>arúite</i>	walk
30.	<i>oku</i>	<i>oita</i>	* <i>oki</i>	<i>oite</i>	put, place
31.	<i>isógu</i>	<i>isóida</i>	* <i>isógi</i>	<i>isóide</i>	hurry
32.	<i>asobu</i>	<i>asonda</i>	* <i>asobi</i>	* <i>asonde</i>	play, loaf
33.	<i>nómu</i>	<i>nónda</i>	* <i>nómi</i>	* <i>nónde</i>	drink
34.	<i>yómu</i>	<i>yónda</i>	* <i>yómi</i>	<i>yónde</i>	read
35.	<i>súmu</i>	<i>súnda</i>	<i>súmi</i>	* <i>súnde</i>	dwell
36.	<i>yasúmu</i>	<i>yasúnda</i>	* <i>yasúmi</i>	<i>yasúnde</i>	rest
37.	<i>yamu</i>	<i>yañda</i>	<i>yami</i>	* <i>yañde</i>	cease
IRREGULAR					
38.	<i>iku</i>	<i>itta</i>	* <i>iki</i>	* <i>itte</i>	go
39.	* <i>kúru</i>	<i>kíta</i>	* <i>kí</i>	<i>kíte</i>	come
40.	<i>suru</i>	<i>sita</i>	* <i>si</i>	* <i>síte</i>	do

In verbs of class I (numbers 1 to 10), the present tense ends in *-ru*, the past tense in *-ta*, and the gerund in *-te*; the radical has no ending, but simply consists of the part left over when the other endings are taken off. Notice that the last sound in the radical is either *e* or *i*, and that the endings are added directly to this vowel.

Some verbs have an accent, others have none. In

verbs of this class, the accent, if there is one, falls on one syllable in the present tense, but on the syllable before that in all the other forms. Thus, *tabéru* has the accent on the second syllable, but *tábeta*, *tábe*, and *tábete* have it on the first; *tukaréru* has the accent on the third syllable, but *tukáreta*, *tukáre*, and *tukárete* have it on the second. (When the verb is short, and the accent in the present tense falls on the first syllable,

this rule of course does not hold. Thus *déru*, *déta*, *dé*, and *déte* all have the accent on the same syllable.)

In verbs of class II, the present tense ends in *-u*, the past tense in *-ta* or *-da*, the radical in *-i*, and the gerund in *-te* or *-de*. (One of the differences between class I and class II is that in verbs of class II the radical has an ending of its own.) Except for the vowel at the end, the present is just like the radical, and the past is just like the gerund; but in most of these verbs the present and the past not only have different endings but also slightly different shapes in the part before the ending.

The easiest way to learn these differences is to memorize the present and past of a few sample verbs. If you study the verbs of class II in the list, you will see that the present ends in one of eight ways: *-tu*, *-ru*, *-au* (or *-iu*), *-su*, *-ku*, *-gu*, *-bu*, *-mu*. You can pick out one verb for each of these eight groups, and memorize the present and past; in this way you will have a set of models to fit all the verbs of this class that you will ever meet. Here is a good set:

mátu *mátta*
náru *nátta*
kau *katta*
hanásu *hanásita*
arúku *arúita*
isógu *isóida*
asobu *asonda*
nómu *nónnda*

If you learn a new verb that ends in *-tu*, you know that it goes like *mátu*—*mátta*; if it ends in *-ru*, it goes like *náru*—*nátta*; if it ends in any vowel plus *-u*, it goes like *kau*—*katta*, and so on. To make up the past tense of any new verb, you simply make the changes that appear in the appropriate model verb.

When a verb of class II has an accent, it falls on the same syllable in all the different forms. Thus, *arúku*, *arúita*, *arúki*, and *arúite* all have the accent on the second syllable.

A verb ending in *-eru* or *-iru* may belong to either class I or class II; for instance, *tabéru* and *míru* belong to class I, but *káeru* and *háiru* belong to class II. To decide the class of such a verb, you have to know the past tense as well as the present. If the past ends in *-ta* (with a single *t*), it belongs to class I; if the past ends in *-tta* (with a double *tt*), it belongs to class II. Compare *tábeta* and *míta* with *káetta* and *háitta*.

When you meet a new verb not ending in *-eru* or *-iru*, you know at once that it belongs to class II, and you can go ahead and make up the past on the basis of the models you have memorized.

Moreover, as soon as you know the present and past of any verb, you can make up all the other forms too. In verbs of class I, the radical is the part left over when you take off the ending *-ru* of the present; the gerund is like the past, but with *-te* instead of *-ta*. In verbs of class II, the radical is like the present, but with *-i* instead of *-u*; the gerund is like the past, but with *-te*

or *-de* instead of *-ta* or *-da*. As soon as you know the radical of a verb, you can make all the polite forms by tacking on the endings *-másu*, *-másita*, *-masyóo*, and *-maséñ*.

The last three verbs in the list (numbers 38 to 40) do not belong to either class. They are irregular, and their forms have to be learned as if they were all separate words. All three are extremely common; but you will be glad to hear that they are the only important irregular verbs in the language.

Hereafter, when a new verb is introduced in the Basic Sentences, it will be listed in the plain present form only, regardless of the form that appears in the sentence itself. Verbs of class I will be identified by the figure I in parentheses; verbs of class II need not be specially marked.

Note 5.16. The predicate

A sentence may consist of a single clause, or of several clauses strung together. In each clause, the smallest part that could be used as a complete clause all by itself is called the PREDICATE. This may be a verb or a verb phrase (Note 3.7), an adjective, or a copula with some other word before it—in each case with or without a following particle.

Some clauses consist of a predicate alone; in others, the predicate is preceded by one or more noun phrases or other elements, none of which could be used alone

without the predicate. The predicate of a final clause can be a complete sentence by itself.

6. Exercise

A. Here are eight questions in Japanese, each one followed by five statements. In each set, there are several statements that could be used in answer to the question and several that could not. Read over the questions and statements to yourself, and be sure that you understand exactly what every sentence means. Then pick out, from each set, the statements that could be used in answer to the question. Don't overlook any possibilities; discard only the statements that could not logically be used as answers. When you have made your choice, practice the sentences by reading each question and the answers to it out loud.

1. *Kinoo no téñki wa, dóo desita ka?*

- (a) *Kinoo wa, sañpo-simaséñ desita.*
- (b) *Kinoo wa, samúi desita.*
- (c) *Kinoo wa, sakana o tábeta kara, byooki désita.*
- (d) *Kinoo wa, áme ga hútte, kaze mo hukimásita.*
- (e) *Kinoo wa, zidóosya de inaka e ikimásita.*

2. *Hima dá to, náni o simásu ka?*

- (a) *Uti de hón o yomimasu.*
- (b) *Tanaka-sañ wa, zimúsyó de yóku hatarakimasu.*

- (c) *Natú ni wa, yukí ga hurimaséñ.*
- (d) *Niwa no náka de yasumimasu.*
- (e) *Inaka e arúite itte, sañpo-simasu.*

3. *Anáta wa, dóko de hataraité imásu ka?*

- (a) *Tanaka-sañ no zimúsyó de hataraité imasu.*
- (b) *Syokkoo wa, yasai o tukurimaséñ.*
- (c) *Kyúuzi wa, koko ni imaséñ ga, dóko ni imásu ka?*
- (d) *Mati no koobá de, doogú o tukurimasu.*
- (e) *Watakusi wa, hyakusyóo zya arimaséñ.*

4. *Byooki dá to, dóo simásu ka?*

- (a) *Sakanaya e itte, sakana o kaimasu.*
- (b) *Tonari no kodomo wa, kí no sita de asoñde imasu.*
- (c) *Máiniti, ryooríya de góhañ o tabemasu.*
- (d) *Isya no utí e itte, kusuri o moraimasu.*
- (e) *Zimúsyó kara utí e káette, nemasu.*

5. *Náñ ni notte, tomodati no utí e ikimásita ka?*

- (a) *Háyaku arukimásita ga, tomodati wa, utí ni imaséñ desita.*
- (b) *Tomodati no utí de yasúñde, soko de góhañ o tabemásita.*
- (c) *Déñsya ni notte ikimásita.*

- (d) *Tomodati wa, niwa de yasai o tukurimasu.*
- (e) *Zidóosya de itte, arúite kaerimásita.*

6. *Dóo site sañpo-simaséñ desita?*

- (a) *Sámukatta kara, sóto e demaséñ desita.*
- (b) *Byooki dáta keredomo, koobá e ikimásita.*
- (c) *Kumótte imasu ga, áme ga hütte imaséñ.*
- (d) *Tukárete ita kara, yasumimásita.*
- (e) *Kusuri o nóñde kara, yóku narimásita.*

7. *Anáta wa, dóko kara kimásita ka?*

- (a) *Yokohama máde, kisyá ni notte ikimásita.*
- (b) *Beikoku kara koko e kimásita.*
- (c) *Áme ga húru to, inaka e arúite ikimaséñ.*
- (d) *Inaka kára, zidóosya ni notte kimásita.*
- (e) *Eikoku kára, hikóoki de kimásita.*

8. *Máiniti, utí e káette kara, náni o simásu ka?*

- (a) *Niwa no kí no sita de yasúñde, otya o nomimasu.*
- (b) *Tañsu to tukue to siñdai ga, heya no náka ni arimasu.*
- (c) *Hí no sóba ni kosikárete, zassi o yomimasu.*
- (d) *Koñna sigoto wa, kirai désu.*
- (e) *Kyóo wa, yukí ga hütte imásu ga, añmari sámuku arimaséñ.*

B. Here are fifteen Japanese sentences, each one with a blank to be filled in, and each one followed by the polite present or past of a verb or adjective in parentheses. Change this verb or adjective into the plain form (present or past as indicated), and insert it into the blank. When you have completed the sentences, read them over out loud and study their meaning.

- | | |
|--|---------------------------|
| 1. <i>Byooki ni — to, isya no uti e ikimasu.</i> | (<i>narimásu</i>) |
| 2. <i>Kyoo yóku — kara, ima taiheñ tukárete imasu.</i> | (<i>hatarakimásita</i>) |
| 3. <i>Zidóosya ni — kara, tukárete imasén.</i> | (<i>norimásita</i>) |
| 4. <i>Mádo o — kara, heya no náka ga sámuku narimásita.</i> | (<i>akemásita</i>) |
| 5. <i>Nódo ga — to, bñiru o nomimásu.</i> | (<i>kawakimásu</i>) |
| 6. — <i>keredomo, sañpo-simásita.</i> | (<i>samúi desita</i>) |
| 7. <i>Kumótte — keredomo, áme wa hütte imasén.</i> | (<i>imásu</i>) |
| 8. <i>Uti e — to, isu ni kosikámete, yasumimasu.</i> | (<i>kaerimásu</i>) |
| 9. <i>Kaze ga — to, mádo o simemasu.</i> | (<i>hukimásu</i>) |
| 10. <i>Áme ga — to, sóto e demasén.</i> | (<i>hurimásu</i>) |
| 11. <i>Kinoo, téñki ga — keredomo, sóto e demasén desita.</i> | (<i>íi desita</i>) |
| 12. <i>Isya kara kusuri o — keredomo, yóku narimasén desita.</i> | (<i>moraimásita</i>) |
| 13. <i>Téñki ga — kara, uti de yasúñde, hón o yomimásita.</i> | (<i>warúi desita</i>) |
| 14. <i>Añmari háyaku — kara, tukárete imasu.</i> | (<i>arukimásita</i>) |
| 15. <i>Hi wa — keredomo, átuku narimasén desita.</i> | (<i>demásita</i>) |

7. Check-Up on the Exercise

8. Review of the Basic Sentences: Covering the Japanese

SECTION C

1. Final Check-Up

2. Listening In

Record 11A, after spiral

1. MR. KIMURA SEES MR. TANAKA ON THE STREET AND CALLS TO HIM.

Kimura: *Tanaka-san, koñniti wa.
Kinoo, anáta no uti e ikimásita ga, /
anáta wa, uti ni imaséñ desita.
Dóko e itte imásita ka?*

Tanaka: *Kinoo wa, téñki ga yókatta kara, sañpo-simásita.*

Record 11B, beginning

Kimura: *Soo desu ka?
Hima désita ka?*

Tanaka: *Hái.
Kinoo wa, zimúsyó e ikimaséñ desita.*

Kimura: *Dóko e arúite ikimásita ka?*

Tanaka: *Inaka e arúite ikimásita.
Háru ni wa, inaka ga suki desu.
Áme ga tokidoki húru kéredomo, /
taitei sóra ga hárete, hi ga déte imasu.
Háru no hi wa atatakái kara, /
yóku inaka e itte, sañpo-simasu.*

*Hyakusyóo no uti de-góhañ o tábete, /
yóru made, soko de asoñde, /
sore kara, déñsyá ni notte kaerimásu.*

Kimura: *Natú wa suki desu ka?*

Tanaka: *Iie.
Natú to huyú wa, taiheñ kirai desu.*

Kimura: *Doo site?*

Tanaka: *Huyú wa, añmari sámukute, /
natú wa, añmari atúi kara, kirai desu.*

Kimura: *Yuki ga húru to, náni o simasu ka?*

Tanaka: *Yuki ga hütte, sámuku naru to, uti de
asobimasu.
Samúi kara, taitei hí no sóba ni kosikáke,
hóñ o yomimasu.*

Kimura: *Tomodati ga kúru to, náni o simasu ka?*

Tanaka: *Taitei hanasimásu ga, tokidoki eigákañ e
ikimasu.*

Kimura: *Háru ni mo, eigákañ e ikimásu ka?*

Tanaka: *Ée.
Zimúsyó de hataraité kara, /*

*tukárete iru to, sañpo-simasēñ ga, /
tokidoki eigákañ e ikimasu.*

Kimura: *Anáta wa, hima desu ka?*

Tanaka: *Ée.*

Kimura: *Eigákañ e ikimasyóo ka?*

Tanaka: *Íi desyoo née.
Watakusi no uti no sóba no, eigákañ e
ikimasyóo ka?*

Kimura: *Iie.
Kinoo, watakusi wa, soko e ittá kara, /
asitá wa, teisyaba no tonari no, eigákañ e
ikimasyóo.*

Tanaka: *Íi desu.
Sayonára.*

2. A FARMER IS TALKING TO A FRIEND IN THE CITY.

Hyakusyóo: *Koko no téñki wa, dóo desu ka?*

Tomodati: *Áki ni wa, áme ga yóku hurimasu.*

Hyakusyóo: *Áme ga yañdé kara, sóra ga* háyaku
haremásu ka?*

Tomodati: *Iie.
Taitei kumorimásu.*

Hyakusyóo: *Háru wa dóo desu ka?*

*The speaker on the phonograph record started to say *sóra ga haremásu ka?* and then corrected himself.

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Tomodati: *Háru ni mo, áme ga yóku hurimasu.
Huyú ni wa, áme ga hurimasēñ ga, /
yukí ga hütte, kaze ga hukimásu.
Taiheñ sámuku narimasu.*

Hyakusyóo: *Natú wa suzustí desu ka?*

Tomodati: *Iie.
Taiheñ atúi desu.*

(The farmer gets ready to leave.)

Tomodati: *Kore kara, dóko e ikimásu ka?*

Hyakusyóo: *Inaka e kaerimásu.*

3. Free Conversation

Everybody talks about the weather; here's your chance to begin doing it in Japanese. As you go through the following suggested conversations, or any others that occur to you, remember that people talk about the weather because it's the easiest subject in the world to talk about. Don't make your conversations about it sound as if they were hard work.

1. Commenting on the weather.

Two people, A and B, are making small-talk about the weather.

A says what a fine day it is.

B agrees, but wonders how it will be tomorrow.

A thinks it may be bad. He asks B if B likes this kind of weather.

B says he does, but he didn't like the weather yesterday.

A asks why.

B says it was too cold.

A says he likes cold weather, and asks B what kind HE likes.

B says he likes the spring and the summer, because it's warm then.

A says he dislikes warm weather.

They go on like this until they run out of ideas on the weather.

2. *The four seasons.*

C is bragging to his friend D about the climate in his town.

C says it's warm in spring and cool in the fall.

D asks if it rains much in the spring.

C says it rains, but it doesn't rain too much.

C says it rains in summer too.

D asks if it isn't hot here in the summer.

C admits that it gets hot, but says that the nights are usually cool.

D asks how it is in winter.

C says it snows a lot, and he likes that. It doesn't get too cold.

D says he doesn't like winter, because the wind blows a lot then.

C says it doesn't blow here; it's usually fine weather.

PART ONE

UNIT 6

REVIEW

To the Leader: This Review Unit is not organized like the five preceding Units, so you must be especially careful to look it over in advance and be sure of what is to be done.

This Unit will furnish you with a thorough review of the work you have done so far, and enable you to test your understanding of the material you have studied. If you can work out all the problems in this Unit without getting stuck, and if your answers are mostly correct, you may assume that you have really mastered the first five Units. But if you have trouble, or if your answers turn out mostly wrong, you need more practice on the Units of Part One before going on to new material.

In this Unit, whenever you are called on to do any talking in Japanese, pay close attention to your pronunciation. Let the Guide act as critic of everything you say; if you have no Guide, the group as a whole should correct each man's mistakes. Go back to the phonograph records for authority whenever you are in doubt.

Section A. True-False Test

The purpose of this test is not to give you a grade on your work, but to let you see for yourself how well

you can understand spoken Japanese when you have no spelling to follow with your eye.

Each member of the group should take a sheet of paper and write down along the side the numbers from 1 through 32. Then the Guide or the speaker on the phonograph records will say thirty-two statements in Japanese. Each statement will be spoken twice, with a pause after it; and each statement will be identified by its number. When you hear a statement, decide whether it is usually true or usually false. Don't go into particular cases, but simply decide whether it is ORDINARILY true or false. If it is true, write down a capital T after the number corresponding to the statement; if it is false, write down a capital F. If you understand the Japanese, you will have no trouble in deciding which letter to write.

After the first statement, the Leader will stop the Guide, or lift the needle from the phonograph record, and ask whether everyone understands what he is supposed to do. From that point on to the end of the test, there should be no interruptions.

After you have finished the test, the Leader will go through it with you and give you the answers. If you got 25 or more of the answers right, you have done well. If you got less than 25, you need more practice in listening to spoken Japanese.

To the Leader: If you have a Guide to read the statements, you should say 'Statement 1', 'Statement 2', and so on, before each sentence. Have the Guide read every sentence twice, and have him pause a moment after each reading. The phonograph records containing this test are **Records 12A** and **12B**. The answers to the test are in the Guide's Manual.

Section B. Word Review

These two exercises will give you a chance to test your understanding of the words you have learned. You should prepare each exercise by yourself, reading over the instructions and working out the answers alone. When all members of the group have done this, the group should assemble under the Leader's direction to check up on the results. The Leader will take up one

question at a time, and call on various members of the group to give their answers. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections or criticisms are necessary. If there is any doubt about the answer to a particular problem, the Guide can act as judge, or the Leader can look it up in the Guide's Manual.

A. Here are twelve groups of words. In each group, there is one word whose meaning does not fit in with the meaning of the other four. First decide which word should be crossed out in each group. Then make up a simple Japanese sentence in which the other four words can be used interchangeably. For instance, if the four words that belong together are *koohtí*, *otya*, *gyuunyuu*, and *btíru*, you can make up the sentence *Sakúbañ, koohtí (or otya or gyuunyuu or btíru) o nomimásita*. This will give you forty-eight sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

1. (a) *hyakusyóo*
(b) *zimúin*
(c) *beñzyó*
(d) *kyúuzi*
(e) *syokkoo*

2. (a) *hóteru*
(b) *teisyaba*
(c) *ryooríya*
(d) *eigákañ*
(e) *kisyá*

3. (a) *kumóru*
(b) *míru*
(c) *húku*
(d) *haréru*
(e) *húru*

4. (a) *hikóoki*
(b) *húne*
(c) *zidóosya*
(d) *kisyá*
(e) *kaze*

- | | | | |
|--|---|---|---|
| 5. (a) <i>rikú</i>
(b) <i>yasai</i>
(c) <i>sakana</i>
(d) <i>mizu</i>
(e) <i>ǵáñ</i> | 6. (a) <i>ue</i>
(b) <i>máe</i>
(c) <i>usiro</i>
(d) <i>sita</i>
(e) <i>inaka</i> | 7. (a) <i>isu</i>
(b) <i>háru</i>
(c) <i>natú</i>
(d) <i>áki</i>
(e) <i>huyú</i> | 8. (a) <i>atúi</i>
(b) <i>ookti</i>
(c) <i>atatakái</i>
(d) <i>suzusti</i>
(e) <i>samúi</i> |
| 9. (a) <i>hón</i>
(b) <i>zassi</i>
(c) <i>kyúuzi</i>
(d) <i>kamí</i>
(e) <i>sinbuñ</i> | 10. (a) <i>kyóo</i>
(b) <i>kinóo</i>
(c) <i>asitá</i>
(d) <i>imásita</i>
(e) <i>sakúbañ</i> | 11. (a) <i>tomodati</i>
(b) <i>tokidoki</i>
(c) <i>súihei</i>
(d) <i>kodomo</i>
(e) <i>hito</i> | 12. (a) <i>tiisái</i>
(b) <i>siñdai</i>
(c) <i>tukue</i>
(d) <i>isu</i>
(e) <i>tañsu</i> |

B. Here are two groups of words, fifteen in each group. For every word in Group 1, there is a word in Group 2 that has an exactly opposite meaning. First match up the opposites. When you have done this, make up a sentence in Japanese for each pair of opposite words, in such a way that either of the two words could be used in the sentence. For instance, if the opposite words are *atatakái* and *suzusti*, you can make up the sentence *Kyóo wa, téñki ga atatakái (or suzusti) desu*. This will give you thirty sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

GROUP 1

(a) <i>déru</i>	(f) <i>máe</i>	(k) <i>samúi</i>
(b) <i>géñki</i>	(g) <i>migi</i>	(l) <i>siméru</i>
(c) <i>ti</i>	(h) <i>nagái</i>	(m) <i>sukí</i>
(d) <i>inaka</i>	(i) <i>natú</i>	(n) <i>ue</i>
(e) <i>kúru</i>	(j) <i>ookti</i>	(o) <i>yasúmu</i>

GROUP 2

(a) <i>akeru</i>	(f) <i>hidari</i>	(k) <i>mizikái</i>
(b) <i>atúi</i>	(g) <i>huyú</i>	(l) <i>sita</i>
(c) <i>byooki</i>	(h) <i>iku</i>	(m) <i>tiisái</i>
(d) <i>háiru</i>	(i) <i>kirai</i>	(n) <i>usiro</i>
(e) <i>hataraku</i>	(j) <i>matí</i>	(o) <i>warúi</i>

Section C. Sentence Review

Go through the following lists of English sentences by yourself and turn them into Japanese. Don't try to translate the English word for word; instead, make up Japanese sentences that will mean the same thing. **DON'T WRITE ANYTHING DOWN**, but practice your Japanese sentences out loud until you know them cold. Be ready to speak them without hesitation when the Leader calls on you.

After the members of the group have prepared equivalents of the first fifty sentences, the group should assemble under the Leader's direction for a check-up. The Leader will read out one English sentence at a time (not necessarily in the order in which they are printed) and will call on various members of the group to give the Japanese versions. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections and criticisms are necessary. For some of these sentences, there are several possible Japanese equivalents, all equally good. The Guide will act as judge, or the Leader can look up the answers in the Guide's Manual.

When the group has worked through the first list of fifty sentences, follow the same procedure with the second list. Prepare your Japanese sentences alone, and check up on yourself when the group gets together.

LIST I

1. Hello. How are you?
2. I'm OK—same as ever.
3. Where is the movie theater? It's on the right.
4. Please wait a moment.
5. I didn't understand.
6. Say it again, please.
7. The restaurant is straight ahead.
8. Do you want some meat? No, I want some fish.
9. Have you got any cigarettes? Yes, please [have some].
10. What is this building? It's a hotel.
11. Who is that? That's my friend.
12. What's his name? Tanaka.
13. He's a sailor but I'm a soldier.
14. Where did you come from?
15. I came here from England.
16. Are you an Englishman?
17. No, I'm not an Englishman.
18. I went to Japan last year.
19. Did you go by a Japanese boat?
20. No, I went by plane.
21. What kind of work do you do?
22. I make tools.
23. I work in a factory.
24. Sometimes I'm free.
25. The man next door is a doctor.
26. My friend's a farmer. He grows rice and vegetables.
27. I live in the city but he lives in the country.

28. Yesterday I went and ate at my friend's home.
29. After eating I went back to the city.
30. I went to the cigar store and bought some cigarettes.
31. What is there in this room?
32. There's a bed near the entrance.
33. What's in front of the window?
34. There's a desk in front of the window.
35. I put a magazine on the chair.
36. The desk is between the window and the entrance.
37. Please open the window.
38. Let's look outside.
39. There's a garden back of the house.
40. Children play there every day.
41. How's the weather today?
42. The weather is bad but it's not raining.
43. In summer it gets terribly hot.
44. I don't like the summer.
45. I wonder how the weather will be tomorrow.
46. Yesterday it rained, so I didn't go out.
47. When it's cold, I sit near the fire.
48. It was nice yesterday, so I took a walk.
49. Even though I'm tired, let's go to the movies.
50. Why don't you rest at home?

LIST II

1. Good morning, Mr. Yamamoto.
 2. Where is the railroad station? It's over there.
 3. Thank you. Don't mention it.
 4. Have you got a match? Yes, I have; please [take one].
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5. I'm hungry. Where is there a restaurant?
6. Is it rice you want?
7. No, please give me some vegetables.
8. I'm thirsty. I want some beer.
9. There isn't any beer.
10. Give me some milk.
11. Are you Mr. Yamamoto? That's right.
12. I'm an American soldier, but my pal is an English sailor.
13. I came from America to Yokohama by plane.
14. From there I came here by train.
15. Which building is the movie theater? That one.
16. I go there every day in my car.
17. Which is your car? That one.
18. Whose car is this? Mr. Tanaka's.
19. Who is he? He's a friend of mine.
20. What's his name? Taro Tanaka.
21. I'm a mechanic.
22. Do you like that kind of work? No, I don't.
23. My neighbor is an office worker. He works in my friend's office.
24. Yesterday I went to a fish store and bought some fish, but it was no good.
25. After I ate it, I got sick.
26. I went to the drugstore and bought some medicine.
27. I drank it but I didn't get well.
28. After that I went to the doctor's house and got some medicine.
29. After I drank this, I got well.
30. I went back home and went to bed.

31. I used to live in the country but now I live in the city.
32. Let's go to the country and rest at the house of Tanaka's friend.
33. Is his house large or small? It's small.
34. There's a garden in front of the house.
35. Tanaka's friend's children play under the trees every day.
36. Let's ride back to the city on the train.
37. After that, let's walk from the station to my house.
38. Shall we go into the house and eat a meal? No, let's go to the restaurant.
39. Please open the door.
40. Let's look at a magazine.
41. It was hot yesterday, wasn't it?
42. Yes, it was very hot, but after it rained, it got cool.
43. It rains a lot in summer here.
44. After the sky clears, the sun comes out.
45. When the wind blows, it isn't too hot.
46. I was tired, so I didn't go out even though the weather was good.
47. I sat near the window and read a book.
48. My friend also sat near the window and talked with me.
49. He had some free time so he went to the movies.
50. I was tired so I didn't go.

Section D. Vocabulary for Part One

The following list includes all words that occur in the Basic Sentences of the first five Units, with definitions

based on their use in the sentences in which you learned them. The arrangement is alphabetical; the letter *ñ* counts as *n*. Accent marks indicate the accent of the words as pronounced in isolation; as you know, some of these accents are lost when the word appears in a sentence.

Special combinations, with meanings that could not be inferred from the meaning of the individual words, are listed separately under one of the words in the combination. Thus *ikimasén desita* is listed under *désita*, since the word has a special use after a negative.

Every form of every verb and adjective that has occurred in the Basic Sentences is listed separately, with a cross reference to the plain present form (see Notes 5.13, 15). The definition of each verb and adjective is given only once, under the plain present form.

Certain entries are followed in parentheses by an abbreviation to identify the kind of word. These are as follows:

- I.....class I verb.....see Note 5.15
- II.....class II verb.....see Note 5.15
- Adj.....adjective.....see Notes 5.6-9, 5.13
- Adv.....adverbial.....see Note 5.8
- G.....gerund.....see Notes 3.5, 4.11, 5.7
- N.....negative.....see Notes 1.4, 2.4, 5.9
- P.....particle.....see Notes in each Unit
- Pol.....polite.....see Note 5.12
- Pres.....present.....see Notes 1.3, 5.6, 15
- T.....tentative.....see Notes 4.10, 5.5

At the end of each entry is a reference to the Unit and Section where the expression was introduced for the first time; thus, 4B means the Basic Sentences of Unit

4, Section B. If no reference is given, the word does not occur in the Basic Sentences, but is listed here for the sake of completeness.

aida a place between 4A
aikawarazu as usual, with change 1A
akeru (I) open
akete (G of *akeru*) 4B
áki autumn, fall 5A
áme rain 5A
anáta you (singular) 2A
añmari too much 5A
ano (Pre-noun) that . . . (far off) 1B
anó hito he, she 2A
are that thing, that one (far off) 1B
arigatoo gozaimasu thank you 1A
arimasēñ (Pol N of *áru*) 1A
átuku arimasēñ it is not hot 5A
arimásita (Pol Past of *áru*) 4A
arimásu (Pol Pres of *áru*) 1A
áru (II) there is, there are
arúite (G of *arúku*) 4B
arúite ikimasyóo let's walk 4B
arukimásu (Pol Pres of *arúku*) 4B
arukimasyóo (T of *arúku*) 4B
arúku (II) walk
asitá tomorrow 5A
asobimásu (Pol Pres of *asobu*) 4B
asobu (II) play, amuse oneself, loaf
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asoko that place (far off) 1A
asonde (G of *asobu*) 4B
atatakái (Adj) is warm 5A
atúi (Adj) is hot 5A
átuku (Adv of *atúi*) 5A
Beikoku American 2A
Beikokúziñ an American 2A
beñzyó toilet 1A
btiru beer 1B
byooki sickness 3B
byooki ni narimásita got sick 3B
byooki desu is sick
dá (Copula) is 5B
damé no good 3B
dáre who? 2A
dátta (Plain Past of *dá*) 5B
de (P) by means of 2B; in, at 3A
húne de ikimásita went by boat 2B
koobá de hatarakimásu works at the factory 3A
déguti exit 4A
demasyóo (T of *déru*) 4B
déñsya streetcar 2B
déru (I) go out

desita (Pol Past of *dá*) 2B
ikimasēñ desita did not go 2B
atúi desita was hot 5A
desu (Pol Pres of *dá*) 1B
tabako desu it is a cigarette 1B
atúi desu it is hot 5A
desyóo (T of *dá*) 5A
warúi desyoo it may be bad 5A
déte (G of *déru*) 5A
déte kimasu come out 5A
dóko what place? where? 1A
dóñna (Pre-noun) what kind of . . . ? 3A
dóno (Pre-noun) which . . . ? 2B
dóo how? 5A
dóo desyoo ka how will it be? 5A
dóo itasimásite don't mention it 1A
dóo site why? 5B
doogú tool 3A
dóozo please 1A
dóre which thing? which one? 2B
e (P) to [a place] 2B
Nihón e to Japan 2B
Tanaka-sañ no tokoro e to Mr. Tanaka 4A

ée yes (same as *hái*) 1A
eigákañ movie theater 1A
Eikoku England 2A
Eikokúziñ Englishman 2A
ga (P after emphatic word) 1B
ga (P at end of non-final clause) but 2A
géñki health, good spirits 1A
géñki desu I'm well 1A
gôhañ cooked rice, a meal 1B
gomeñnasái excuse me, pardon me 1A
gozaimásu (in various set expressions) 1A
arigatoo gozaimasu thank you 1A
ohayoo gozaimasu good morning 1A
gyuunyu milk 1B
hái yes (same as *ée*) 1A
hairimasyóo (T of *háiru*) 4B
háiru (II) enter, go in
háitte (G of *háiru*) 4B
hakkíri clearly 1A
hanasimásita (Pol Past of *hanásu*) 5B
hanasimásu (Pol Pres of *hanásu*) 5B
hanásite (G of *hanásu*) 1A
hanásu (II) speak, talk
haremásu (Pol Pres of *haréru*) 5A

haréru (I) clear up
hárete (G of *haréru*) 5A
háru spring (the season) 5A
hataraita (Plain Past of *hataraku*) 5B
hataraita (G of *hataraku*) 3A
hatarakimásu (Pol Pres of *hataraku*) 3A
hataraku (II) work
hayái (Adj) is fast, is early
háyaku (Adv of *hayái*) 4B
heitai soldier 2A
heyá room 4A
hi sun 5A
hi fire 5B
hidari left side 1A
hikóoki airplane 2B
hima free time, leisure 3A
hima dá I am free, he is free 5B
hirú daytime, day 5A
hito person 2A
anó hito he, she 2A
sonó hito he, she
tonari no hito neighbor 3B
hón book 4A
hóo side, direction 1A
migi no hóo right side or direction 1A
hosti (Adj) is desirable 1B
hosti desu ka do you want it? 1B

hósiku (Adv of *hosti*) 1B
hósiku arimaséñ I don't want it 1B
hóteru hotel 1A
húite (G of *húku*) 5A
hukimásu (Pol Pres of *húku*) 5A
húku (II) blow [of the wind]
húne boat, ship 2B
hurimásu (Pol Pres of *húru*) 5A
húru (II) fall [of rain and snow] 5B
hútte (G of *húru*) 5A
huyú winter 5A
hyakusyóo farmer 3A
ie house 4B
ii (Adj) is good, is fine (same as *yói*) 5A
ie no 1A
ikága how? (same as *dóo*) 1A
ikága desu ka how are you? 1A
ikimaséñ (Pol N of *iku*) 2B
ikimásita (Pol Past of *iku*) 2B
ikimasyóo (T of *iku*) 4B
iku (Irregular Verb) go
ima present time, now 4A
imaséñ (Pol N of *iru*) 2B
imásita (Pol Past of *iru*) 5B
imásu (Pol Pres of *iru*) 2B
asonde imasu is playing 4B
hataraita imasu works 3A
inaka country [opposed to city] 3A

iriguti entrance, doorway 4A
iru (I) is there, is [of living beings];
 used after a G in verb phrases
 5B
isogimasyóo (T of *isógu*) 4B
isógu (II) hurry
isu chair 4A
isya doctor, physician 3B
itasimásite (in the set expression) 1A
dóo itasimásite don't mention it
 1A
ite (G of *iru*) 5B
itido once 1A
itte (G of *iu*) 1A
itte (G of *iku*) 3A
iu [pronounced *yuu*] (II) say
ka (P at end of a question) 1A
ka . . . ka (in alternative ques-
 tions) 2B
kaerimásita (Pol Past of *káeru*) 3A
káeru (II) return, go back
káette (G of *káeru*) 3A
kaimásita (Pol Past of *kau*) 3B
kamí paper 4A
kára (P after nouns) from 2A
Beikoku kára from America 2A
sore kara after that 3B
kára (P after G) after 3A
tábeta kara after eating 3A

kára (P after Plain Pres or Past) be-
 cause 5B
hataraitá kara because I worked
 5B
kau (II) buy
kawakimásita (Pol Past of *kawáku*)
 1B
nódo ga kawakimásita I'm thirsty
 1B
kawáku (II) grow dry
kaze wind 5A
kéredomo (P at end of a non-final
 clause) although 5B
yókatta keredomo although it was
 good 5B
ki tree 4B
kimásita (Pol Past of *kúru*) 2A
kimásu (Pol Pres of *kúru*) 5A
kinóo yesterday 3A
kirai dislike, aversion 3A
kirai desu [I] dislike it 3A
kisyá railroad train 2B
kodomo child 4B
koko this place, here 1A
komé uncooked rice 3A
koñbañ wa good evening 1A
koñna (Pre-noun) this kind of . . . 3A
koñniti wa good day, hello 1A
kono (Pre-noun) this . . . 1B
koobá factory 3A

koohíi coffee 1B
kore this thing, this one 1B
kosikakemasyóo (T of *kosikakéru*) 4B
kosikakéru (I) sit down
kosikánete (G of *kosikakéru*) 5B
kudasái please give me 1B
mátti o kudasai please give me a
 match 1B
mátte kudasai please wait 1A
kumóru (II) cloud up
kumótte (G of *kumóru*) 5A
kumótte imasita was cloudy 5A
kúru (Irregular Verb) come 5B
kusuri medicine, drugs 3B
kusuriya drugstore, druggist 3B
kyóoneñ last year 2B
kyóo today 4A
kyóo wa (lit.) as for today 4A
kyúuzi waiter 3A
máde (P) to, up to, as far as 2A
matí made as far as the town 2A
mádo window 4A
máe front 4A
máiníti every day 2B
massúgu straight 1A
matí town, city 2A
mátte (G of *mátu*) 1A
mátti match 1B
mátu (II) wait
migi right side 1A

míru (I) see, look at
míte (G of *míru*) 4B
mizikái (Adj) is short 5A
mizikakute (G of *mizikái*) 5A
mizu water 1B
mo (P) also, too 4A
tukue mo a desk too 4A
huyú ni mo in winter too 5A
moo more (additional) 1A
moo itido once more 1A
moraimásita (Pol Past of *morau*) 3B
moratte (G of *morau*) 3B
morau (II) receive, get
móto former time, formerly 4A
mótto more (in degree) 1A
mótto hakkíri more clearly 1A
nagái (Adj) is long 5A
nágakute (G of *nagái*) 5A
náka inside 4A
namae name 2A
náñ what? (same as *náni*) 1B
náni what? (same as *náñ*) 4A
narimásita (Pol Past of *náru*) 3B
byooki ni narimásita got sick 3B
narimásu (Pol Pres of *náru*) 5A
átuku narimasu gets hot 5A
náru (II) become, grow, get to be
natú summer 5A
née (P at end of sentence) hm? isn't it? 5A

nemásita (Pol Past of *neru*) 3A
neru (I) go to bed, go to sleep
ni (P) in, at 1A; into, onto 4A
koko ni in this place, here 1A
massúgu saki ni straight ahead 1A
byooki ni narimásita got sick 3B
Nihón Japan 2A
Nihoñ no húne Japanese ship 2A
Nihoñziñ a Japanese 2A
nikú meat 1B
niwa garden 4B
no (P after a noun modifying another noun) 2A
heitai no tabako the soldier's cigarettes 2A
watakusi no my, mine 2A
anó hito no his, her, hers 2A
Nihoñ no húne Japanese ship 2A
watakusi nó desu it's mine 2B
nódo throat 1B
nódo ga kawakimásita I'm thirsty 1B
nomimásita (Pol Past of *nómu*) 3A
nómu (II) drink
nóñde (G of *nómu*) 3B
norimásu (Pol Pres of *noru*) 4B
noru (II) get on, ride
notte (G of *noru*) 4B

o (P to indicate direct object) 1B
mátti o kudasai please give me a match 1B
ohayoo gozaimasu good morning 1A
okimásita (Pol Past of *oku*) 4A
oku (II) put, place, leave
onaka stomach 1B
onaka ga sukimásita I'm hungry 1B
ookíi (Adj) is large 4A
Oosaka Osaka (a Japanese city) 2B
otya tea 1B
páñ bread 1B
ryooríya restaurant 1A
sakana fish 1B
sakanaya fish store, fish dealer 3B
saki the front, ahead 1A
massúgu saki ni straight ahead 1A
sakúbañ last night 3B
samúi (Adj) is cold 5A
sámukatta (Past of *samúi*) 5B
sámuku (Adv of *samúi*) 5A
sámukute (G of *samúi*) 5A
-sañ (bound form) Mr., Mrs., Miss 2A
Tanaka-sañ Mr. or Mrs. or Miss Tanaka 2A
kusuriya-sañ druggist

sañpo-simasēñ (Pol N of *sañpo-suru*) 5B

sañpo-simásu (Pol Pres of *sañpo-suru*) 5B

sañpo-suru (Irregular Verb) take a walk

sayonára good-bye 1A

sigoto work (noun) 3A

simásu (Pol Pres of *suru*) 3A

siméru (I) shut, close

símete (G of *siméru*) 4B

siñbuñ newspaper 4A

siñdai bed 4A

sita a place below something 4A

site (G of *suru*) 3A

sóba a place near or beside something 4A

soko that place, there (near-by) 1A

soñna (Pre-noun) that kind of . . . 3A

sono (Pre-noun) that . . . (near-by) 1B

sóo that way, so 2A

sóo desu that's right 2A

sóra sky 5A

sore that thing, that one (near-by) 1B

sóto outside 4B

súihei sailor [in the navy] 2A

sukí liking, fondness 3A

sukí desu I like it 3A

sukimásita (Pol Past of *suku*) 1B

onaka ga sukimásita I'm hungry 1B

suku (II) grow empty

súmu (II) live, dwell

súñde (G of *súmu*) 3A

suru (Irregular Verb) do

suzustí (Adj) is cool 5A

suzúsikute (G of *suzustí*) 5A

syokkoo mechanic 3A

syúziñ boss, proprietor 3B

tabako cigarette, tobacco 1B

tabemásita (Pol Past of *tabéru*) 3A

tabéru (I) eat

tábeta (G of *tabéru*) 3A

taiheñ very much, very 5A

taitei usually 5A

Tanaka (a family name) 2A

tañsu bureau, chest of drawers 4A

Tároo (a given name for men) 2A

Tanaka Tároo Taro Tanaka 2A

tatémono building 1B

teisyaba railroad station 1A

téñki weather 5A

tiísái (Adj) is small 4A

to door 4B

to (P between nouns) and 3A

to (P after nouns) with 5B

to (P at end of non-final clause) whenever, when, if 5B

tokidoki sometimes 3A

tokoro place 4A

tomodati friend 2A

tonari the adjoining place 3B

tonari no hito neighbor 3B

Tookyoo Tokyo 2B

tukaréru (I) get tired 5B

tukárete (G of *tukaréru*) 5B

tukárete iru be tired 5B

tukue desk 4A

tukurimásu (Pol Pres of *tukúru*) 3A

tukúru (II) make, raise

tyóttö a bit, a moment 1A

ue top 4A

usiro a place behind something 4B

utí house, home 3A

wa (P to indicate topic of clause) 1A

kore wa as for this 1B

heya no náka ni wa in the room 4A

wakarimasēñ (Pol N of *wakáru*) 1A

wakarimásita (Pol Past of *wakáru*) 1A

wakarimásu (Pol Pres of *wakáru*) 1A

wakáru (II) be clear (hence, I understand)

warúi (Adj) is bad 5A

watakusi I, me 2A

Yamamoto (a family name) 2A

yamu (II) stop, cease

yañde (G of *yamu*) 5A

yasai vegetable 1B

yasumimásita (Pol Past of *yasúmu*)
3A

yasúmu (II) rest

yói (Adj) is good (same as *íi*)

yókatta (Past of *íi* or *yói*) 5B

Yokohama Yokohama 2B

yóku (Adv of *íi* or *yói*) 1A

yóku wakarimásita I understood
perfectly 1A

yóku narimásita I got well 3B

yóku arukimasu I often walk 4B

áme ga yóku hurimasu it rains a
lot 5A

yomimásu (Pol Pres of *yómu*) 5B

yómu (II) read

yóru night-time, night 5A

yuki snow 5A

yukkúri slowly 1A

zassi magazine 4A

zimúin office worker 3B

zimúsyo office 3B

zya arimasén (Pol N of *dá*) 2A

sóo zya arimasén it's not so 2A

zidóosya automobile, car 2B

PART TWO

UNIT 7

COUNTING

To the Leader: This Unit is organized like the first five, except that the PRONUNCIATION PRACTICES are discontinued. This does not mean that you can forget about pronunciation from now on. It will be a good idea to turn back frequently to the PRACTICES in the first five Units, and to drill on them until your Guide, or the group as a whole, is satisfied with the pronunciation of each member. Whenever a student has trouble with a particular sound, he should go back to the PRACTICE where that sound is discussed, and should repeat the examples after the Guide or the phonograph records as often as he needs to. The Basic Sentences, of course, will continue to provide plenty of new material for pronunciation drill; but all the troublesome points have been covered in what you have already learned.

To save space, the remaining subdivisions of Sections A and B in each Unit will be somewhat condensed from now on. The PRACTICE ON THE BASIC SENTENCES and the REVIEW OF THE BASIC SENTENCES: COVERING THE ENGLISH will be combined into a single division called PRACTICE AND REVIEW. The CHECK-UP ON THE EXERCISE and the REVIEW OF THE BASIC SENTENCES: COVERING THE JAPANESE will be combined into a single division called CHECK-UP AND REVIEW. Since you already know what you are supposed to do at each step, these new headings will serve to remind you of the procedure you are to follow.

Instead of eight numbered subdivisions, each Section (A and B) from now on will have only five; but except for the omission of a separate PRONUNCIATION PRACTICE, the work in each Unit will be just the same as before.

SECTION A

1. Basic Sentences

Record 13A, beginning

ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE	ENGLISH EQUIVALENTS	JAPANESE
1	<i>ití</i>	5	<i>go</i>	9	<i>ku</i>	12	<i>zyuuní.</i>
2	<i>ní</i>	6	<i>rokú</i>	or	<i>kyúu</i>	20	<i>nízyuu</i>
3	<i>sañ</i>	7	<i>sití</i>	10	<i>zyúu</i>	21	<i>nízyuu ití</i>
4	<i>sí</i>	8	<i>haií</i>	11	<i>zyuuití</i>	30	<i>sáñzyuu</i>

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40	yónzyuu	90	kyúuzzyuu
50	gozyúu	100	hyakú
60	rokuzyúu	200	nihyakú
70	sitizyúu	300	sáñbyaku
80	hatizyúu	400	yóñhyaku

500	gohyakú	thousand	séñ
600	roppyakú	one thousand	isséñ
700	sitihyakú	ten thousand*	máñ*
800	happyakú		
900	kyúuhyaku		

ENGLISH EQUIVALENTS

store
pencil
sell

182. They sell pencils at this store.

pen
fountain pen
writing paper (for letters)
envelope

183. I bought both envelopes and books at this store.

show

Record 13B, beginning

184. Please show me [some] fountain pens.

how much?

185. How much is this one?

one yen (Japanese monetary unit)
three yen
four yen

186. It's five yen.

*Not included on the phonograph record.

JAPANESE

misé
eñpitu
uru

Kono misé de wa, eñpitu o utte imasu.

péñ
mañnéñhitu
biñseñ
huutoo

Huutoo mo, hón mo, kono misé de, kaimásita.

miséru (I)

Dóozo, mañnéñhitu o, mísete kudasai.

íkura

Kore wa, íkura desu ka?

itteñ
sañeñ
yóeñ

Góeñ desu.

is high *or* is expensive
187. This one's too expensive.

is cheap
188. Is that fountain pen cheap?

one sen (1/100 yen)
two sen
ten sen
189. It costs 2 yen 50 sen.

I guess I'll buy
190. I'll buy that one.

clerk (*or* salesman)
to the clerk
money
pay
191. I paid the clerk the money.

10-yen note
give
192. I gave the clerk a 10-yen note.

change
give me
193. The clerk gave me 7 yen 50 sen change.

takái
Kore wa, añmari takái desu.

yasúi
Ano mañnéñhitu wa, yasúi desu ka?

isséñ
niséñ
zisséñ
Nieñ gozísseñ simasu.

kaimasyóo
Are o kaimasyóo.

teñiñ
teñiñ ni
okane
haráu
Teñiñ ni, okane o haraimásita.

zyuuéñsatu
yarú
Teñiñ ni, zyuuéñsatu o, yarimásita.

oturi
kureru (I)
Teñiñ wa, oturi o, sitieñ gozísseñ kuremásita.

2. Practice and Review

3. Notes

Note 7.1. Numerals

The Japanese counting system is simple. There are separate words for the numerals from 1 to 10. Above that, there are separate words only for certain multiples of 10: *hyakú* for 100, *sén* for 1000, *mán* for 10,000, and *óku* for a hundred million ($10,000 \times 10,000$). The last of these is not given in the Basic Sentences.

All other numbers are expressed by combinations of these words. When *zyúu* (10), *hyakú* (100), *sén* (1000), or *mán* (10,000) has a smaller numeral BEFORE it, you MULTIPLY the two; *nízyuu* is 20 (2×10). When *zyúu*, *hyakú*, *sén*, or *mán* has a smaller numeral AFTER it, you ADD the two; *zyuuní* is 12 ($10 + 2$). When *zyúu*,

hyakú, *sén*, or *mán* has one smaller numeral before it and another after it, you multiply by the first and add the second; *nízyuu ití* is 21 ($2 \times 10 + 1$).

It is not enough for you to know the theory of how these numerals are combined. To be able to use them in conversation, you must practice them until you can rattle off any number without hesitation and without having to think first how it is put together. There is no way to become fluent in the use of numbers except by drilling on them.

Here is a list of numbers from 1 to 100. Read it over out loud several times, and then see how rapidly you can repeat the whole list without stumbling.

1 <i>ití</i>	13 <i>zyúusañ</i>	25 <i>nízyuu go</i>	37 <i>sáñzyuu sití</i>
2 <i>ní</i>	14 <i>zyuusi</i>	26 <i>nízyuu rokú</i>	38 <i>sáñzyuu hatí</i>
3 <i>sañ</i>	15 <i>zyúugo</i>	27 <i>nízyuu sití</i>	39 <i>sáñzyuu kú</i>
4 <i>sí; yón</i>	16 <i>zyuurokú</i>	28 <i>nízyuu hatí</i>	40 <i>yónzyuu; sizyúu</i>
5 <i>go</i>	17 <i>zyuusití</i>	29 <i>nízyuu kú</i>	41 <i>yónzyuu ití</i>
6 <i>rokú</i>	18 <i>zyuuhatí</i>	30 <i>sáñzyuu</i>	42 <i>yónzyuu ní</i>
7 <i>sití</i>	19 <i>zyúuku</i>	31 <i>sáñzyuu ití</i>	43 <i>yónzyuu sañ</i>
8 <i>hatí</i>	20 <i>nízyuu</i>	32 <i>sáñzyuu ní</i>	44 <i>yónzyuu yón</i>
9 <i>kyúu, ku</i>	21 <i>nízyuu ití</i>	33 <i>sáñzyuu sañ</i>	45 <i>yónzyuu go</i>
10 <i>zyúu</i>	22 <i>nízyuu ní</i>	34 <i>sáñzyuu sí</i>	46 <i>yónzyuu rokú</i>
11 <i>zyuuití</i>	23 <i>nízyuu sañ</i>	35 <i>sáñzyuu go</i>	47 <i>yónzyuu sití</i>
12 <i>zyuuní</i>	24 <i>nízyuu sí</i>	36 <i>sáñzyuu rokú</i>	48 <i>yónzyuu hatí</i>

49 *yónzyuu kú*
 50 *gozyúu*
 51 *gozyuu ití*
 52 *gozyuu ní*
 53 *gozyuu sañ*
 54 *gozyuu sí*
 55 *gozyuu go*
 56 *gozyuu rokú*
 57 *gozyuu sití*
 58 *gozyuu hatí*
 59 *gozyuu kú*
 60 *rokuzýúu*
 61 *rokuzyuu ití*

62 *rokuzyuu ní*
 63 *rokuzyuu sañ*
 64 *rokuzyuu sí*
 65 *rokuzyuu go*
 66 *rokuzyuu rokú*
 67 *rokuzyuu sití*
 68 *rokuzyuu hatí*
 69 *rokuzyuu kú*
 70 *sitizyúu*
 71 *sitizyuu ití*
 72 *sitizyuu ní*
 73 *sitizyuu sañ*
 74 *sitizyuu sí*

75 *sitizyuu go*
 76 *sitizyuu rokú*
 77 *sitizyuu sití*
 78 *sitizyuu hatí*
 79 *sitizyuu kú*
 80 *hatizyúu*
 81 *hatizyuu ití*
 82 *hatizyuu ní*
 83 *hatizyuu sañ*
 84 *hatizyuu sí*
 85 *hatizyuu go*
 86 *hatizyuu rokú*
 87 *hatizyuu sití*

88 *hatizyuu hatí*
 89 *hatizyuu kú*
 90 *kyúuzyuu, kuzýúu*
 91 *kyúuzyuu ití*
 92 *kyúuzyuu ní*
 93 *kyúuzyuu sañ*
 94 *kyúuzyuu sí*
 95 *kyúuzyuu go*
 96 *kyúuzyuu rokú*
 97 *kyúuzyuu sití*
 98 *kyúuzyuu hatí*
 99 *kyúuzyuu kyúu*
 100 *hyakú*

Two of the numerals occur in variant forms. The word for 4 is either *sí* or *yón*; the word for 9 is either *kyúu* or *ku*. *Sí* is used for 4 by itself, as in counting cadence; otherwise *sí* and *yón*, as well as *kyúu* and *ku*, are interchangeable. In particular combinations, one form or the other has come to be commonly used; you will have to learn each expression as you hear it. In a number like 44 or 99, where the same numeral appears twice, the same form is used both times: 44 is either *sizyuu sí* or *yónzyuu yón*; 99 is either *kyúuzyuu kyúu* or *kuzyuu kú*.

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Note 7.2. Thousands

1000 <i>sén</i> or <i>issén</i>	6000 <i>rokusén</i>
2000 <i>nisén</i>	7000 <i>sitisén</i>
3000 <i>sañzén</i>	8000 <i>hassén</i>
4000 <i>yónsen</i>	9000 <i>kyúuseñ</i> or <i>kusén</i>
5000 <i>gosén</i>	10,000 <i>mán</i> or <i>itímañ</i>

Notice the words for 1000, 3000, and 8000. They are not what you would expect as a result of combining *ití*, *sañ*, and *hatí* with *sén*. For 10,000 there is a separate word, *mán*.

In English, we can express the number 1400 either as 'fourteen hundred' or as 'one thousand four hundred'. In Japanese it is always *sén* (or *issén*) *yōnhyaku*. 2800 ('twenty-eight hundred' or 'two thousand eight hundred') is always *niséñ happyakú*. Any number below 10,000 is broken up into so-many thousands, so-many

hundreds, so-many tens, and so-many units. If you go above 10,000, you start the breakdown with so-many ten thousands.

Test yourself by saying these numbers and a few others in Japanese: 1500; 2304; 3659; 4870; 5422; 6041; 7230; 8168; 9915; 10,450; 12,669; 37,402; 82,344.

Note 7.3. Arithmetic

The following sentences illustrate the usual way of asking and answering questions about addition, subtraction, multiplication, and division. The sentences are given here just as if they were Basic Sentences. You should learn them and use them as models in drilling on the use of numbers.

- | | |
|----------------------------|--|
| to 6 | <i>rokú ni</i> |
| add | <i>tasu</i> |
| if you add 4 | <i>sí o tasu to</i> |
| how many? | <i>íkutu</i> |
| how many does it become? | <i>íkutu ni narimásu ka</i> |
| (a) How much is 6 plus 4? | <i>Rokú ni sí o tasu to, íkutu ni narimásu ka?</i> |
| it becomes 10 | <i>zyúu ni narimasu</i> |
| (b) 6 plus 4 is 10. | <i>Rokú ni sí o tasu to, zyúu ni narimasu.</i> |
| from 6 | <i>rokú kara</i> |
| subtract | <i>hiku</i> |
| (c) How much is 6 minus 4? | <i>Rokú kara sí o hiku to, íkutu ni narimásu ka?</i> |
| (d) 6 minus 4 is 2. | <i>Rokú kara sí o hiku to, ní ni narimasu.</i> |
| multiply | <i>kakéru</i> (I) |
| (e) How much is 6 times 4? | <i>Rokú ni sí o kakéru to, íkutu ni narimásu ka?</i> |
| (f) 6 times 4 is 24. | <i>Rokú ni sí o kakéru to, nízzyuu sí ni narimasu.</i> |

- by 6
divide
- (g) How much is 30 divided by 6?
- (h) 30 divided by 6 is 5.

- rokú de
waru*
- Sānzyuu o rokú de waru to, ikutu ni narimásu ka?*
- Sānzyuu o rokú de waru to, go ni narimasu.*

Note 7.4. Counters

In arithmetic problems, the numerals do not refer to anything in particular. When you say that 6 plus 4 is 10, you don't mean 10 books or 10 buildings or 10 people—just the abstract value 10. Most of the time, however, you use numerals to refer to particular objects or to particular units of money, time, distance, and the like.

When Japanese numerals refer to something real or to a particular kind of unit, they are not used by themselves as they are in the sentences in the preceding Note. Instead, they are combined with various special bound forms referring to the kind of object or unit that you are counting. Such a bound form is called a COUNTER. To speak of 2 yen, 2 hours, 2 months, 2 books, 2 automobiles, and so on, you use the same numeral for 2 (*ni*), but you tack on to it various counters to fit the different units or objects you are talking about.

From here on, the word NUMBER will be used to mean a compound consisting of a numeral or a string of numerals with a counter tacked on to the end.

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Note 7.5. Counters for money

186. It's five yen. *Góeñ desu.*
189. It costs 2 yen 50 sen. *Nieñ gozísseñ simasu.*
193. The clerk gave me 7 yen 50 sen change. *Teñiñ wa, oturi o sitieñ gozísseñ kuremásita.*

The yen is the unit of Japanese currency; a sen is one-hundredth of a yen. Before the war, the par value of the yen was about 23 cents; its present value is much less. In buying power, the yen and the dollar are about equal: one yen in Japan will buy as much as one dollar in America.

In English, the expression 'five dollars' is two separate words; the Japanese expression *góeñ* (meaning 'five yen') is a single word, made up of the numeral *go* and the counter *-eñ*. In the same way, 'fifty cents' is two words, but *gozísseñ* (meaning 'fifty sen') is one word, made up of the numerals *go* and *zyúu* and the counter *-señ*. Any number referring to money (so-and-so-many yen or sen) has one of these counters at the end. The following lists give you various numbers of this kind. You should read them over several times out loud, and then try to repeat them from memory.

1 yen . . . <i>itteen</i>	1 sen . . . <i>issén</i>
2 yen . . . <i>níteen</i>	2 sen . . . <i>nisén</i>
3 yen . . . <i>sañeen</i>	3 sen . . . <i>sañsén</i>
4 yen . . . <i>yóeen</i>	4 sen . . . <i>yónsen</i>
5 yen . . . <i>góeen</i>	5 sen . . . <i>gosén</i>
6 yen . . . <i>rokúeen</i>	6 sen . . . <i>rokusén</i>
7 yen . . . <i>sítteen</i>	7 sen . . . <i>sítisén</i>
8 yen . . . <i>hatteen</i>	8 sen . . . <i>hassén</i>
9 yen . . . <i>kyúueñ</i>	9 sen . . . <i>kyúuseñ</i>
10 yen . . . <i>zyúueñ</i>	10 sen . . . <i>zissén</i>
11 yen . . . <i>zyuuitteen</i>	11 sen . . . <i>zyuutissen</i>
12 yen . . . <i>zyuuníteen</i>	12 sen . . . <i>zyuunísen</i>
13 yen . . . <i>zyuusáñeen</i>	13 sen . . . <i>zyuusáñsen</i>
14 yen . . . <i>zyuuyóeen</i>	14 sen . . . <i>zyuuyónsen</i>
15 yen . . . <i>zyúugoeñ</i>	15 sen . . . <i>zyúugoseñ</i>
20 yen . . . <i>nízyuueñ</i>	20 sen . . . <i>nízissen</i>
21 yen . . . <i>nízyuu itteen</i>	21 sen . . . <i>nízyuu issen</i>
22 yen . . . <i>nízyuu níteen</i>	22 sen . . . <i>nízyuu nísen</i>
23 yen . . . <i>nízyuu sáñeen</i>	23 sen . . . <i>nízyuu sáñsen</i>
25 yen . . . <i>nízyuu góeen</i>	25 sen . . . <i>nízyuu gósen</i>
30 yen . . . <i>sáñzyuueñ</i>	30 sen . . . <i>sáñzissen</i>
40 yen . . . <i>yónzyuueñ</i>	40 sen . . . <i>yónzissen</i>
100 yen . . . <i>hyakueñ</i>	60 sen . . . <i>rokuzíssen</i>
110 yen . . . <i>hyaku zyúueñ</i>	75 sen . . . <i>sítizyuu gósen</i>
115 yen . . . <i>hyaku zyúugoeñ</i>	80 sen . . . <i>hatízissen</i>

Notice that in the number for 4 yen (also 14 yen, etc.), the numeral for 4 is *yo-*. This form of the numeral, unlike *sí* and *yón*, is never used by itself. In the list of numbers with the counter *-señ*, some of the words are different from what you might expect. Until you are more familiar with the way numbers are built up, you had better simply memorize the list. It happens that the counter for sen is the same as the numeral for 1000. A number like *nisén* can mean either 'two sen' or '2000'; but the rest of the sentence or the general situation will usually make it clear which one you mean.

To express a sum of money partly in yen, partly in sen (for instance 2 yen 50 sen), you simply use two numbers one after the other. Look back at the expressions in sentences 189 and 193.

Before the war, the following coins and bills were in circulation in Japan. You need not memorize these words now; they are listed here in case you need to use them.

COINS	BILLS
<i>isseñdóoka</i> 1 sen (copper)	<i>gozisséñsatu</i> 50 sen
<i>goseñhakudoo</i> 5 sen (nickel)	<i>itíéñsatu</i> 1 yen
<i>zisseñhakudoo</i> 10 sen (nickel)	<i>goéñsatu</i> 5 yen
<i>nizisseñgíñka</i> 20 sen (silver)	<i>zyuueñsatu</i> 10 yen
<i>gozisseñgíñka</i> 50 sen (silver)	<i>nizyuuéñsatu</i> 20 yen
	<i>gozyuuéñsatu</i> 50 yen
	<i>hyakuéñsatu</i> 100 yen

Note 7.6. Asking the price

185. How much is this one? *Kore wa, ikura desu ka?*

186. It's five yen. *Góeñ desu.*

189. It costs 2 yen 50 sen. *Nieñ gozísseñ simasu.*

The difference between *désu* in sentence 186 and

simásu in sentence 189 is reflected in the English equivalents. These two ways of talking about the price mean the same thing, just as they do in English. It doesn't matter whether you ask *Íkura desu ka?* or *Íkura simásu ka?*, or whether you answer *Góeñ desu* or *Góeñ simasu*. The expressions with *désu* are more common.

Note 7.7. Particles *mo* ... *mo*

183. I bought both envelopes and books at this store. *Huutoo mo, hōñ mo, kono misé de kaimásita.*

When two nouns in the same clause—let's call them A and B—are both followed by the particle *mo*, the expression *A mo B mo* means 'both A and B' if the predicate is affirmative, or 'neither A nor B' if the predicate is negative.

The double *mo* is a more emphatic way of connecting two nouns than the particle *to* (Note 3.2). Sentence 183 implies that you wouldn't ordinarily expect to buy envelopes and books at the same store; the use of *huutoo mo hōñ mo* emphasizes the connection between *huutoo* and *hōñ*, and suggests that the connection is for some reason worthy of special notice. If you were saying that you had bought envelopes and stationery at the same store—two things that you would expect to find in the same place—you would say,

(a) I bought envelopes and stationery at this store. *Huutoo to biñseñ o, kono misé de kaimásita.*

In sentence (a), notice that *biñseñ* has the particle *o*, but that there is no *o* in sentence 183. As you already know (Note 5.3), the particles *ga* and *o* are not used along with *mo*.

Additional examples:

(b) There are neither pencils nor fountain pens in this store. *Kono misé ni wa, eñpitu mo mañnéñhitu mo arimaséñ.*

(c) I don't want either meat or fish. *Nikú mo sakana mo hósiku arimaséñ.*

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- (d) There are both Englishmen and Japanese living in this house.
 (e) Please close both the door and the window.
 (f) In American drugstores they sell both drugs and magazines.

Eikokúziñ mo Nihonziñ mo, kono uti ni suñde imasu.
To mo mádo mo símete kudasai.
Beikoku no kusuriya de, kusuri mo zassi mo utte imasu.

Note 7.8. Recipient with particle *ni*

191. I paid the clerk the money.
 192. I gave the clerk a 10-yen bill.

Teñiñ ni okane o haraimásita.
Teñiñ ni, zyuuéñsatu o yarimásita.

Before a verb meaning 'give' or 'pay' or 'lend' or 'show' or the like, the recipient of the action is denoted by a noun with *ni*. The recipient is the person to whom something is given or paid or lent or shown.

Additional examples:

- (a) I paid the money to my friend.
 (b) I showed the child a magazine.
 (c) I gave the office clerk my pencil.
 (d) I gave the kid a dime.
 (e) Please show me your room.

Tomodati ni okane o haraimásita.
Kodomo ni zassi o misemásita.
Zimúñ ni, watakusi no eñpitu o yarimásita.
Kodomo ni zisséñ yarimásita.
Dóozo, watakusi ni anáta no heyá o mísete kudasai.

Note 7.9. Verbs for giving

192. I gave the clerk a 10-yen bill.
 193. The clerk gave me 7 yen 50 sen change.

Teñiñ ni, zyuuéñsatu o yarimásita.
Teñiñ wa, oturi o sitieñ gozísseñ kuremásita.

Yaru and *kureru* both mean 'give', but they are used in different situations. *Yaru* always means 'give to somebody else (not to me)'; *kureru* usually but not always means 'give me'.

Suppose that A IS TALKING TO B; C and D are two other people. Seven different situations are possible, as

shown in the following lists. An arrow means that one person gives something to another person; the arrow points away from the giver.

A uses *yaru*:

1. A → B
2. A → C
3. B → C
4. C → D

A uses *kureru*:

5. A ← B
6. A ← C
7. B ← C

These seven situations are illustrated in sentences (a) through (g). Notice that the phrase *watakusi ni* is not used in (e) and (f), since the verb *kureru* here means 'give me' all by itself.

- (a) I'll give you a book.
- (b) I gave the sailor a book.
- (c) Did you give the sailor a book?
- (d) The clerk gave the sailor a book.
- (e) Did you give me this book?
- (f) The clerk gave me a book.
- (g) Did the clerk give you a book?

Watakusi wa anáta ni hón o yarimasyóo.
Watakusi wa súihei ni hón o yarimásita.
Anáta wa súihei ni hón o yarimásita ka?
Teñiñ wa súihei ni hón o yarimásita.
Anáta wa kono hón o kuremásita ka?
Teñiñ wa hón o kuremásita.
Teñiñ wa anáta ni hón o kuremásita ka?

In situations 1, 5, and 7, you would ordinarily use *yaru* and *kureru* only if the person to whom you are talking is a close friend or a younger member of your family. If he is anyone to whom you want to be polite, you use other verbs for giving, to be introduced later.

Additional examples:

- (h) I gave my friend a book and a magazine.
- (i) Mr. Tanaka gave the soldier a cigarette.
- (j) The sailor gave me a match.
- (k) I gave the waiter a 5-yen bill.

Tomodati ni hón to zassi o yarimásita.
Tanaka-san wa, heitai ni tabako o yarimásita.
Súihei wa mátti o kuremásita.
Kyúuzi ni goéñsatu o yarimásita.

- | | |
|--|---|
| (l) I gave [some] stationery and envelopes to the office clerks. | <i>Zimúin ni biñseñ to huutoo o yarimásita.</i> |
| (m) Mr. Yamamoto gave me a pencil. | <i>Yamamoto-saṇ wa eñpitu o kuremásita.</i> |
| (n) I gave the child some bread. | <i>Kodomo ni páñ o yarimásita.</i> |
| (o) Did you give Taro [any] stationery? | <i>Anáta wa, Tároo ni biñseñ o yarimásita ka?</i> |
| (p) The Englishman gave me his fountain pen. | <i>Eikokúziñ wa, mañnéñhitu o kuremásita.</i> |
| (q) He gave the mechanic 15 sen change. | <i>Syokkoo ni oturi o zyúugoseñ yarimásita.</i> |
| (r) The boss gave me [some] money. | <i>Syúziñ wa okane o kuremásita.</i> |
| (s) I gave the waiter (money in the amount of) 50 sen. | <i>Kyúuzi ni okane o gozisseñ yarimásita.</i> |

Note 7.10. Tentative to express future action

190. I'll buy that one.

Are o kaimasyóo.

The tentative form of a verb (ending in *-masyóo*) has two uses. It means either 'let's do so-and-so' or 'I guess I'll do so-and-so'. In the second meaning, it implies that the speaker is just making up his mind to do something.

The action denoted by a tentative verb is always one that the speaker himself decides to perform, either alone (I'll do it) or together with someone else (let's do it). In either case, the action lies in the future and depends on the speaker's own will.

Additional examples:

(All of these sentences could correspond also to English equivalents with 'let's do so-and-so'.)

- | | |
|--|--|
| (a) I'll go to the country by car. | <i>Inaka e zidóosya de ikimasyóo.</i> |
| (b) I guess I'll go back home and rest up. | <i>Utí e káette, yasumimasyóo.</i> |
| (c) After (eating) dinner, I'll read a magazine. | <i>Góhañ o tábele kara, zassi o yomimasyóo.</i> |
| (d) I'm hungry, so I guess I'll go to a restaurant and eat (a meal). | <i>Onaka ga suitá kara, ryoortya e itte, góhañ o tabemasyóo.</i> |
| (e) I'll go into the next room. | <i>Tonari no heya no náka e hairimasyóo.</i> |
| (f) I'll go to the bookstore and buy [some] books and magazines. | <i>Hóñya e itte, hóñ to zassi o kaimasyóo.</i> |

- (g) I'm going to go [out] under the tree in the garden and take it easy.
 (h) I'm tired, so I'll take a streetcar and go back home.
 (i) It's cold, so I'll shut the window.
 (j) I'm thirsty, so I guess I'll have some beer.

Niwa no ki no sita e itte yasumimasyoo.

Tukareta kara, deńsya ni notte, uti e kaerimasyoo.

Samui kara, mado o simemasyoo.

Nodo ga kawaita kara, biru o nomimasyoo.

4. Exercise

A. Answer the following questions in Japanese. Use complete sentences. Make up the answers in your head, and say them out loud. Do not write anything down.

1. *Kono enpitu wa, zissen desita. Tenin ni gozissen yarimásita. Oturi o ikura moraimásita ka?*
2. *Kono hon wa, nien nityuu gosen desita. Tenin ni saen yarimásita. Oturi o ikura moraimásita ka?*
3. *Binse to huutoo wa, itien gozissen simasita. Binse wa, kyuuissen desita. Huutoo wa, ikura desita ka?*
4. *Sinbu wa, gosen desita. Kodomo ni gozissen yarimásita. Oturi o ikura kuremásita ka?*
5. *Kono tabako wa, zyuusiten desita. Oturi o sanzyuu sanse moraimásita. Tabakoya ni ikura yarimásita ka?*
6. *Kono niku to yasai ya biru wa, itien sitizyuu gosen desita. Oturi o nityuu gosen moraimásita. Kyuuzi ni ikura yarimásita ka?*
7. *Kono kusuri wa, nien gozissen desita. Kusuriya kara, oturi o nien gozissen moraimásita. Ikura yarimásita ka?*

8. *Sakanaya ni itien yarimásita. Oturi o nityuu rokusen moraimásita. Sakana wa, ikura desita ka?*

9. *Mannehitu o kaimásita. Tenin ni goen yarimásita. Oturi o nien moraimásita. Mannehitu wa, ikura desita ka?*

10. *Kyuuzi ni itien yarimásita. Oturi o gozyuu gosen moraimásita. Biru wa, ikura desita ka?*

B. In Note 7.3, you found some sample sentences showing how to ask and answer questions about arithmetic. Study sentences (a), (b), (c), and (d), and then practice them by performing out loud the following problems in addition and subtraction.

1. *Nityuu ni roku o tasu to, ikutu ni narimasu ka?*
2. *Zyuus kara roku o hiku to, ikutu ni narimasu ka?*
3. *Zyuuhat ni zyuusiti o tasu to, ikutu ni narimasu ka?*
4. *Nityuu go kara hat o hiku to, ikutu ni narimasu ka?*
5. *Sanzyuu hat ni gozyuu iti o tasu to, ikutu ni narimasu ka?*

6. *Yónzyuu rokú kara zyúusañ o hiku to, íkutu ni narimásu ka?*
7. *Kyúuzyuu sañ ni hatizyuu ití o tasu to, íkutu ni narimásu ka?*
8. *Hatizyuu sití kara sáñzyuu ní o hiku to, íkutu ni narimásu ka?*
9. *Yónzyuu rokú ni yónzyuu ní o tasu to, íkutu ni narimásu ka?*
10. *Sáñzyuu kú kara nízzyuu gó o hiku to, íkutu ni narimásu ka?*
11. *Hyaku nízzyuu ni sáñzyuu o tasu to, íkutu ni narimásu ka?*
12. *Hyaku sitizyuu sáñ kara kyúuzyuu ití o hiku to, íkutu ni narimásu ka?*
13. *Sáñbyaku yónzyuu rokú ni, nihyaku gozyuu sí o tasu to, íkutu ni narimásu ka?*
14. *Gohyaku rokuzyuu sí kara, nihyaku gozyuu sáñ o hiku to, íkutu ni narimásu ka?*
15. *Happyaku hatizyuu hatí ni, sáñbyaku sáñzyuu sáñ o tasu to, íkutu ni narimásu ka?*
16. *Kyúuhyaku kyúuzyuu rokú kara, happyaku nízzyuu gó o hiku to, íkutu ni narimásu ka?*

17. *Isséñ kyúuhyaku rokuzyuu sí ni, niséñ roppyaku gozyuu ití o tasu to, íkutu ni narimásu ka?*
18. *Niséñ sitihyakú zyúu kara, séñ roppyakú sáñzyuu kú o hiku to, íkutu ni narimásu ka?*
19. *Sáñzéñ gozyuu rokú ni, niséñ hyaku nízzyuu ní o tasu to, íkutu ni narimásu ka?*
20. *Hasséñ hyaku sáñ kara, sañzéñ rokuzyuu hatí o hiku to, íkutu ni narimásu ka?*

C. Practice counting out loud from 1 to 150. Count first by ones, then by twos, then by threes, and so on. Count as fast as you can, and practice until you can rattle off any number that comes into your head without having to stop first to think how it is put together.

If your group likes to play games, you can turn this practice into a game of Buzz. First decide on a number—say 7. Then count in Japanese as fast as you can; but every time you come to a number that can be divided by 7, or that contains the number 7 (*sití*), you skip that number and say “Buzz” instead. The player who can count from 1 to 150 in this way with the fewest slips wins.

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 13B, after spiral

ENGLISH EQUIVALENTS

watch *or* clock

have *or* hold *or* own

194. Have you got a watch?

195. What time is it?

1 o'clock

4 o'clock

196. It's five o'clock.

a.m. (*lit.* forenoon)

p.m. (*lit.* afternoon)

197. It's nine a.m.

Record 14A, beginning

198. It's half past ten.

how many hours?

199. From eleven a.m. to three p.m., how many hours are there?

1 hour

9 hours

200. There are four hours.

how many minutes?

201. How many minutes are there in one hour?

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JAPANESE

tokei

mótu

Anáta wa, tokei o mótte imasu ka?

Náñzi desu ka?

itizi

yózi

Gózi desu.

gózeñ

gógo

Gózeñ, kúzi desu.

Zyuuzi-háñ desu.

nañzikañ

*Gózeñ zyuuitizi kara, gógo sáñzi made, /
nañzikañ arimásu ka?*

itizikañ

kuzikañ

Yozikañ arimasu.

náñpuñ

Itizikañ ni wa, náñpuñ arimásu ka?

1 minute
2 minutes
3 minutes
4 minutes
5 minutes
6 minutes
7 minutes
8 minutes
9 minutes
10 minutes

202. There are sixty minutes in an hour.

203. It's ten minutes before six.

204. It's five minutes after eight.

205. It's 9:34 p.m.

this year

what year? *or* how many years?

206. What year is it this year?

1 year *or* the year 1

4 years *or* the year 4

207. It's 1944.

how many months?

208a. How many months are there in a year?

1 month

2 months

4 months

6 months

ippuñ
nihuñ
sáñpuñ
yónpuñ
góhuñ
róppuñ
siñhuñ
háppuñ
kyúuhuñ
zíppuñ

Itizíkañ ni wa, rokuzíppuñ arimasu.

Rokúzi, zippuñ máe desu.

Hatizi, gohúñ sugi desu.

Gógo, kúzi sáñzyuu yónpuñ desu.

kotosi
náñneñ

Kotosi wa, náñneñ desu ka?

itíneñ
*yoneñ**

Séñ kyúuhyaku yónzyuu yóñneñ desu.

nañkágetu

Itíneñ ni wa, nañkágetu arimásu ka?

ikkágetu
nikágetu
yóñkágetu
rokkágetu

* Both *yoneñ* and *yóñneñ* are used. The second form appears in sentence 207.

8 months
10 months
208b. There are twelve months in a year.

Record 14B, beginning

209. What month is it?

January (1st month)
April (4th month)
September (9th month)

210. It's November.

how many weeks?

211a. How many weeks are there in one month?

1 week
2 weeks
8 weeks
10 weeks

211b. There are four weeks.

212. What day of the week is it?

Sunday
Monday
Tuesday
Wednesday
Thursday
Friday
Saturday

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hakkágetu
zikkágetu
Itíneñ ni wa, zyuunikágetu arimasu.

Náñgatu desu ka?

Itigatú
Sigatú
Kúgatu
Zyuuitigatú desu.

nañsyúukañ
Ikkágetu ni wa, nañsyúukañ arimásu ka?

issyúukañ
nisyúukañ
hassyúukañ
zissyúukañ
Yoñsyúukañ arimasu.

Nañyóobi desu ka?

Nitiyóobi
Getuyóobi
Kayóobi
Suiyóobi
Mokuyóobi
Kiñyóobi
Doyóobi

at what time?
leave (for a trip)
213. What time are you leaving?

the 2:30 train
214. I'm leaving by the 2:30 train.

arrive
215. I'll get to Tokyo at 4:35.

about 2 hours
take (time)
216. It takes about two hours.

about 5 o'clock
217. I usually arrive at the hotel at about five o'clock.

be late
218. Yesterday the train left here late, so I got to
Tokyo at 5:30.

Record 15A, beginning

2 or 3 hours
219. It takes two or three hours from here to Tokyo
by train.

náñzi ni
tátu
Anáta wa, náñzi ni tatimásu ka?

nizi-háñ no kisyá
Nizi-háñ no kisyá de tatimasu.

túku
Tookyoo e, yózi sáñzyuu góhuñ ni tukimasu.

nizikañ-gúrai
kakáru
Nizikañ-gúrai kakarimasu.

gozi-góro
Taitei, gozi-góro ni, hóteru e tukimasu.

okureru (I)
Kinoo, kisyá ga, koko o okurete déla kara, /
Tookyoo e, gozi-háñ ni tukimásita.

nisañzikañ
Koko kara Tookyoo máde, kisyá de nisañzikañ
kakarimasu.

2. Practice and Review

3. Notes

Note 7.11. Counters for units of time

The Basic Sentences introduce seven new counters, all referring to various units of time. These are bound forms, tacked on to the end of a numeral or a string of numerals. To complete the set, you should also know the counter for seconds; this is *-byoo*. Here are the eight counters with the numeral *ní* (2):

<i>nízi</i>	2 o'clock	<i>nisyúukañ</i>	2 weeks
<i>níneñ</i>	2 years <i>or</i> the year 2	<i>nizíkañ</i>	2 hours
<i>Nigatu</i>	February (2nd month)	<i>níhuñ</i>	2 minutes
<i>nikágetu</i>	2 months	<i>níbyoo</i>	2 seconds

The counter *-zi* is used in telling what time it is. The counter *-neñ* is used both in telling what year it is and in telling how many years you are talking about. The counter *-gatu* is used in naming months. All the other counters are used in telling how many units of time (months, weeks, hours, minutes, or seconds) you are talking about.

The following lists give the numbers from 1 to 12 with each of these eight counters. Numbers with *-zi* and *-gatu* naturally do not go beyond 12. Continue the other six series by yourself, out loud, so as to get additional practice in the use of numbers. Carry the numbers with *-neñ* up to 100, the ones with *-kágetu*, *-syúukañ*, and *-zíkañ* up to 24, and the ones with *-huñ* and *-byoo* up to 60.

<i>itízi</i>	<i>itíneñ</i>	<i>Itigatú</i>	<i>ikkágetu</i>
<i>nízi</i>	<i>níneñ</i>	<i>Nigatu</i>	<i>nikágetu</i>
<i>sáñzi</i>	<i>sañneñ</i>	<i>Sáñgatu</i>	<i>sañkágetu</i>
<i>yózi</i>	<i>yoneñ, yóñneñ</i>	<i>Sigatú</i>	<i>yoñkágetu</i>
<i>gózi</i>	<i>goneñ</i>	<i>Gógatu</i>	<i>gokágetu</i>
<i>rokúzi</i>	<i>rokúneñ</i>	<i>Rokugatú</i>	<i>rokkágetu</i>
<i>sítízi</i>	<i>sítíneñ</i>	<i>Sitigatú</i>	<i>sitikágetu</i>
<i>hatízi</i>	<i>hatíneñ</i>	<i>Hatigatú</i>	<i>hakkágetu</i>
<i>kúzi</i>	<i>kuneñ</i>	<i>Kúgatu</i>	<i>kukágetu</i>
<i>zyúuzi</i>	<i>zyúuneñ</i>	<i>Zyuugatú</i>	<i>zikkágetu</i>
<i>zyuuitízi</i>	<i>zyuuitíneñ</i>	<i>Zyuuitigatú</i>	<i>zyuuiikkágetu</i>
<i>zyuunízi</i>	<i>zyuuníneñ</i>	<i>Zyuunigatú</i>	<i>zyuunikágetu</i>

<i>issyúukañ</i>	<i>itizíkañ</i>	<i>íppuñ</i>	<i>itíbyoo</i>
<i>nisyúukañ</i>	<i>nizíkañ</i>	<i>níhuñ</i>	<i>níbyoo</i>
<i>sañsyúukañ</i>	<i>sañzíkañ</i>	<i>sáñpuñ</i>	<i>sáñbyoo</i>
<i>yóñsyúukañ</i>	<i>yozíkañ</i>	<i>yóñpuñ</i>	<i>yóñbyoo</i>
<i>gosyúukañ</i>	<i>gozíkañ</i>	<i>góhuñ</i>	<i>góbyoo</i>
<i>rokusyúukañ</i>	<i>rokuzíkañ</i>	<i>róppuñ</i>	<i>rokúbyoo</i>
<i>sitisyúukañ</i>	<i>sitizíkañ</i>	<i>sitíhuñ</i>	<i>sitíbyoo</i>
<i>hassyúukañ</i>	<i>hatizíkañ</i>	<i>háppuñ</i>	<i>hatíbyoo</i>
<i>kyuusyúukañ</i>	<i>kuzíkañ</i>	<i>kyúuhuñ</i>	<i>kyúbyoo</i>
<i>zissyúukañ</i>	<i>zyuuzíkañ</i>	<i>zíppuñ</i>	<i>zyúbyoo</i>
<i>zyuuisyúukañ</i>	<i>zyuuitizíkañ</i>	<i>zyuuíppuñ</i>	<i>zyuuitíbyoo</i>
<i>zyuunisíyukañ</i>	<i>zyuunizíkañ</i>	<i>zyuuníhuñ</i>	<i>zyuuníbyoo</i>

Note 7.12. Changes in numerals and counters

Most of the numbers listed in the preceding Note are just what you would expect as the result of combining the numerals *ití*, *ní*, *sañ*, and so on, with the various counters; but certain numbers are different from what you might expect. These include:

<i>ikkágetu</i>	<i>íppuñ</i>	<i>issyúukañ</i>
<i>rokkágetu</i>	<i>róppuñ</i>	<i>hassyúukañ</i>
<i>hakkágetu</i>	<i>háppuñ</i>	<i>zissyúukañ</i>
<i>zikkágetu</i>	<i>zíppuñ</i>	

Similar changes in the numeral take place when the counter begins with *t*. You have not met any counters of this kind yet, but for the sake of completeness they will be included in the following rules.

Before a counter beginning with *k*, *h*, *s*, or *t*, the numerals *ití* (1), *hatí* (8), and *zyúu* (10) appear in a changed form; before a counter beginning with *k* or *h*, the numeral *rokú* (6) is also changed. The following table shows what happens:

itl changes to *ik-*
rokú changes to *rok-*
hatl changes to *hak-*
zyúu changes to *zik-*

before a counter beginning with *k*.

itl changes to *ip-*
rokú changes to *rop-*
hatl changes to *hap-*
zyúu changes to *zip-*

before a counter beginning with *h*, and the *h* of the counter changes to *p*.

itl changes to *is-*
hatl changes to *has-*
zyúu changes to *zis-*

before a counter beginning with *s*.

itl changes to *it-*
hatl changes to *hat-*
zyúu changes to *zit-*

before a counter beginning with *t*.

All of these changes result in a double consonant: *kk*, *pp*, *ss*, or *tt*. Since they take place automatically whenever the counter begins with *k*, *h*, *s*, or *t*, it will not be necessary to comment on them when you meet numbers with other counters later on. For instance, the explanation of the forms *issyúukañ*, *hassyúukañ*, and *zissyúukañ* accounts also for the forms *issén*, *hassén*, and *zissén* listed in Note 7.5.

Before the numerals *hyakú* (100) and *sén* (1000), the words for 1, 6, and 8 undergo the same changes as before a counter beginning with *h* or *s*. This accounts for the forms *roppyakú* (600), *happyakú* (800), *issén* (1000), and *hassén* (8000).

After the numeral *sañ* (3), the initial sound of some counters is changed: *k* changes to *g*, *h* to *b*, and *s* to *z*. These changes, however, are unpredictable; they take place in some counters but not in others. To make sure that you get the words right, you must simply learn each form as you hear it. So far you have had no examples of these changes in any counters, but the forms *sáñbyaku* (300) and *sañzéñ* (3000), with *-byaku* and *-zeñ* instead of *hyakú* and *sén*, illustrate the same thing.—Notice that these changes in the counter, when they occur, come only after the numeral *sañ*.

The two words *sáñpuñ* (3 minutes) and *yóñpuñ* (4 minutes) are irregular. They do not fit into any larger group, and must be learned as separate forms.

Note 7.13. Approximate numbers

219. It takes two or three hours from here to Tokyo by train.

Koko kara Tookyoo máde, kisyá de nisañzikañ kakarimasu.

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Nisañzikañ means 'about 2 or 3 hours'; it is made up of the numerals *ní* and *sañ* plus the counter *-zikañ*. To make up an approximate number of this kind, you combine two consecutive numerals with a single counter. Here are some more examples:

<i>itinteñ</i>	1 or 2 yen	<i>goróppuñ</i>	5 or 6 minutes
<i>nisañseñ</i>	2 or 3 sen	<i>rokusitizikañ</i>	6 or 7 hours
<i>sañyoneñ</i>	3 or 4 years	<i>sitihakkágetu</i>	7 or 8 months
<i>sigobyoo</i>	4 or 5 seconds	<i>hakkusyúukañ</i>	8 or 9 weeks

The measure *-zi* is not used in combinations of this kind. Notice that the two numerals are always consecutive; you do not combine 2 and 4, or 3 and 5.

There are also approximate numbers of higher rank, made by combining two consecutive numerals with *zyúu*, *hyakú*, or *séñ*. Here are some samples:

<i>zyuunisañzikañ</i>	12 or 13 hours
<i>sañyoñzyuubyoo</i>	30 or 40 seconds
<i>hatizyuu gorokuneñ</i>	85 or 86 years
<i>sigohyaku</i>	four or five hundred
<i>sitihasseñ</i>	seven or eight thousand

Additional examples:

- (a) From Osaka (to) here takes 4 or 5 hours by plane.
- (b) This fountain pen must be 7 or 8 yen.
- (c) I read (a book) today for 5 or 6 hours.
- (d) The train left 2 or 3 minutes late.
- (e) I'll rest up in my friend's house in the country for 2 or 3 weeks.

Oosaka kara koko máde, hikóoki de sigozikañ kakarimasu.
Kono mañnéñhitu wa sitihatteñ desyoo.
Kyóo wa, gorokuzikañ hón o yomimásita.
Kisyá wa nisáñpuñ okurete demásita.
Inaka no tomodati no utí de, nisañsyúukañ
yasumimasyóo.

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Note 7.14. Interrogative numbers

195. What time is it?	<i>Náñzi desu ka?</i>
*199. How many hours are there?	<i>Nañzikañ arimásu ka?</i>
201. How many minutes are there in one hour?	<i>Itizikañ ni wa, náñpuñ arimásu ka?</i>
206. What year is it this year?	<i>Kotosi wa, náñneñ desu ka?</i>
208a. How many months are there in a year?	<i>Itñeñ ni wa, nañkágetu arimásu ka?</i>
209. What month is it?	<i>Náñgatu desu ka?</i>
211a. How many weeks are there in one month?	<i>Ikkágetu ni wa, nañsyúukañ arimásu ka?</i>

An interrogative number is made up of *nañ-* plus a counter; it means either 'how many (of the units referred to by the counter)?' or 'which one (of these units)?'. For instance, *nañkágetu* means 'how many months?', *nañgatu* means 'which month?', and *nañneñ* means either 'how many years?' or 'which year?'.

The bound form *nañ-* has the same effect on the initial sound of the counter as the numeral *sañ*. (Note 7.12). Notice the change of *h* to *b* in *nañbyaku* 'how many hundreds?' and the change of *s* to *z* in *nañzén* 'how many thousands?' (compare *sáñbyaku* '300' and *sañzén* '3000').

Besides the interrogative numbers mentioned so far, you can also say *nañeñ* for 'how many yen?' and *nañsén* for 'how many sen?'.

The names of the days of the week (*Nitiyóobi*, *Getuyóobi*, etc.) are not numbers, but there is an interrogative word for this series that looks like an interrogative number: *nañyóobi* 'which day of the week?' (in sentence 212).

Additional examples:

(a) What time do we get to Yokohama?	<i>Náñzi ni Yokohama e tukimásu ka?</i>
(b) How many minutes are there in a week?	<i>Issyúukañ ni wa, náñpuñ arimásu ka?</i>
(c) How many thousand yen did this house cost?	<i>Kono ié wa, nañzeñeñ simásita ka?</i>
(d) How many months did you live in America?	<i>Nañkágetu Beikoku ni sún-de imásita ka?</i>
(e) In what month did you go to America?	<i>Náñgatu ni Beikoku e ikimásita ka?</i>

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- (f) How many hours does it take from here to the country by train?
 (g) What day of the week was yesterday?
 (h) About how many weeks does it take from here to America by boat?
 (i) About how many hundred yen did that car cost?
 (j) How much (*lit.* How many sen) is this stationery?

Koko kara inaka máde, kisyá de nañzikañ kakarimásu ka?
Kinóo wa, nañyóobi desita ka?
Koko kara Beikoku máde, húne de nañsyuukañ-gúrai kakarimásu ka?
Ano zidóosya wa, nañbyakueñ-gúrai simásita ka?
Kono biñseñ wa, náñseñ desu ka?

Note 7.15. Telling time

195. What time is it?
 196. It's five o'clock.
 197. It's 9 a.m.
 198. It's half past ten.
 203. It's ten minutes before six.
 204. It's five minutes after eight.
 205. It's 9:34 p.m.

Náñzi desu ka?
Gózi desu.
Gózeñ kúzi desu.
Zyuuzi-háñ desu.
Rokúzi, zippún máe desu.
Hatízi, gohún sugí desu.
Gógo, kúzi sáñzyuu yóñpuñ desu.

These sentences illustrate the most important expressions you will need for telling time in Japanese. Each one contains a number with the counter *-zi*, followed by the copula *desu*. Notice the following points:

Gózeñ and *gógo* (literally 'forenoon' and 'afternoon') stand BEFORE the number with *-zi* to mean 'a.m.' and 'p.m.'

To say 'half past so-and-so', you tack the bound form *-háñ* to the end of the number—that is, after the counter *-zi*. The expression *zyuuzi-háñ*, or any similar expression, is all one word; the hyphen is written just to make it easier to read.

To say 'so-and-so-many minutes before or after a certain hour', you use a number with the counter *-huñ* (for minutes) plus the word *máe* or *sugí*; the combination comes AFTER the number with *-zi*. *Máe* is already familiar to you as a place word meaning 'front' (Note 4.1); here it refers to time instead of place, with the meaning 'before'.

In English, 'twenty minutes after one' means the same as '1:20'; 'ten minutes before three' (or 'ten minutes of three', 'ten minutes to three') means the same as '2:50'. In Japanese, you can say either *itízi nizippuñ sugi* or *itízi nizippuñ*, either *sáñzi zippuñ mae* or *nízi gozippuñ*. In ordinary conversation, the expressions with *mae* and *sugi* are more common; but the shorter expressions are very often used, especially in reading from a time-table or in talking about transportation and other schedules.

Additional examples:

- (a) It's 12:35.
- (b) It's five to five in the afternoon.
- (c) It was half past one in the morning.
- (d) It's twelve minutes to seven.
- (e) It's four minutes after eleven.
- (f) It's 3:26 now.
- (g) It was 4:32 p.m.
- (h) It's half past six, so let's go back.
- (i) It's a quarter of two p.m.
- (j) Is it twenty minutes OF nine or
twenty minutes AFTER nine?

Zyuunízi sáñzyuu góhuñ desu.
Gógo gózi gohuñ mae desu.
Gózeñ itízi-háñ desita.
Sitízi zyuunihuñ mae desu.
Zyuunízi yoñpuñ sugi desu.
Íma wa, sáñzi nízyuu róppuñ desu.
Gógo yózi sáñzyuu níhuñ desita.
Rokuzi-háñ da kara, kaerimasyóo.
Gógo nízi zyuugohuñ mae desu.
Kúzi nizippuñ mae desu ka, kúzi
nizippuñ sugi desu ka?

Note 7.16. Dates

206. What year is it this year?

Kotosi wa, náñneñ desu ka?

207. It's 1944.

Sén kyúuhyaku yóñzyuu yóñneñ desu.

The Western system of numbering years is known in Japan, but is not widely used. When the year is given in the Western way (as in sentence 207), the word *seireki* is often put before the number. *Seireki* means 'Western calendar'.

The native Japanese system divides the period from 600 B.C. to the present into a large number of ERAS, of

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unequal length, each one beginning with the accession of an emperor or with some other important date in Japanese history. (Since 1868 the eras have coincided with the reigns of the emperors.) Each era is given a name, and years are identified by their position in the era. For instance, 1868 is called *Meizi itineñ* (first year of the Meiji era); 1944 is called *Syowa zyūkuneñ* (19th year of Showa, the era that began with the accession of the emperor Hirohito in 1926). For most purposes you can get along without learning the era names and their dates.

Additional examples:

- | | |
|---|--|
| (a) Mr. Tanaka came to America in 1932. | <i>Tanaka-sañ wa; séñ kyúuhyaku sãñzyuu nĩneñ ni Beikoku e kimásita.</i> |
| (b) I left Japan in 1941. | <i>Watakusi wa, séñ kyúuhyaku yóñzyuu itineñ ni, Nihón o demásita.</i> |
| (c) I lived in England from 1929 to 1938. | <i>Séñ kyúuhyaku nĩzyuu kuneñ kara, séñ kyúuhyaku sãñzyuu hatineñ made, Eikoku ni súnde imasita.</i> |
| (d) In 1940, Mr. Yamamoto bought a large house. | <i>Yamamoto-sañ wa, séñ kyúuhyaku yóñzyúuneñ ookti ié o kaimásita.</i> |
| (e) My friend came back from England in 1887. | <i>Tomodati wa, séñ happyaku hatizyúu sitineñ ni, Eikoku kara káette kimasita.</i> |
| (f) He came here in 1492. | <i>Séñ yóñhyaku kuzyúu nĩneñ ni, koko e kimásita.</i> |

Note 7.17. *Gurai* and *goro*

216. It takes about two hours.

Nizikañ-gúrai kakarimasu.

217. I usually arrive at the hotel about five o'clock.

Taitei, gozi-góro ni, hóteru e tukimasu.

Gurai means 'approximate quantity', *goro* means 'approximate point in time'. These words are often used alone, in the expressions *dóno gurai* 'about how much?' or 'about how long?', and *kono goro* 'recently' or 'nowadays'.

Gurai and *goro* tacked on to the end of a number (after the counter) make the number less definite; they correspond to English 'about'. You use *gurai* when the number refers to a certain quantity of things or units, *goro* when the number refers to a certain point in time. *Nizikañ-gúrai* means 'about two hours', *nizi-góro* means 'about two

o'clock'. Notice the difference between *zyuurokuneñ-gúrai* 'about sixteen years' and *zyuurokuneñ-góro* 'about the year 16'.

Compounds consisting of a number plus *gurai* or *goro* have the accent on the last part.

Additional examples:

- (a) (About) how much does this book cost?
- (b) Meat is terribly high nowadays, isn't it?
- (c) If you walk from here to Mr. Tanaka's house, (about) how long does it take?
- (d) I sleep about eight hours every day.
- (e) That watch must cost about a hundred and forty yen.
- (f) I usually eat dinner (at) about six o'clock.
- (g) I'll go to the country about June and stay (*lit.* be) about two months.
- (h) He left the house about half past seven.
- (i) He went to Japan about 1893 and lived there for about three years.

Kono hón wa, dóno gurái simásu ka?
Kono goro, nikú ga taiheñ takái desu née.
Koko kara Tanaka-sañ no uti made arúite iku to, dóno gurái kakarimásu ka?
Máinili hatizikañ-gúrai nemasu.
Ano tokei wa, hyaku yoñzyuueñ-gúrai desyoo.
Taitei rokuzi-góro ni góhañ o tabemasu.
Rokugatu-góro ni inaka e itte, nikagetu-gúrai imasyoo.
Sitizi-hañ-góro ni uti o demásita.
Séñ happyaku kuzyúu sañneñ-góro ni, Nihón e itte, soko de sañneñ-gúrai súnde imasita.

Note 7.18. Numbers with and without particles

- 189. It costs 2 yen 50 sen.
- 202. There are sixty minutes in an hour.
- 208b. There are twelve months in a year.
- 216. It takes about two hours.
- 219. It takes two or three hours from here to Tokyo by train.

Nieñ gozísseñ simasu.
Itizikañ ni wa, rokuzíppuñ arimasu.
Itíneñ ni wa, zyuunikágetu arimasu.
Nizikañ-gúrai kakarimasu.
Koko kara Tookyoo máde, kisyá de nisañzikañ kakarimasu.

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Numbers are nouns, and in most ways they are used in a sentence like other nouns. However, where another noun would have the particle *ga* or *o* after it, a number is used with no particle at all. The sentences above show numbers without a particle standing before the verbs *suru*, *áru*, and *kakáru*.

- | | |
|---|--|
| 199. From 11 a.m. to 3 p.m., how many hours are there? | <i>Gózeñ zyuuitízi kara, gógo sáñzi made, nañzíkāñ arimasu ka?</i> |
| 202. There are sixty minutes in an hour. | <i>Itizíkāñ ni wa, rokuzíppuñ arimasu.</i> |
| 213. What time are you leaving? | <i>Anáta wa, náñzi ni tatimásu ka?</i> |
| 214. I'm leaving by the 2:30 train. | <i>Nizi-hāñ no kisyá de tatimasu.</i> |
| 215. I'll get to Tokyo at 4:35. | <i>Tookyoo e, yózi sáñzyuu góhuñ ni tukimasu.</i> |
| 217. I usually arrive at the hotel at about five o'clock. | <i>Taitei, gozi-góro ni, hóleru e tukimasu.</i> |

Except for *ga* and *o*, a number may be followed by any of the particles used with nouns. The particles *kára* and *máde* in sentence 199, *ni* in sentence 202, and *no* in sentence 214 all have their usual meaning. The particle *ni* in sentences 213, 215, and 217 follows a number that refers to the time AT which something takes place.

Ordinary times words (Note 3.9) are often used without any particle when they refer to the time of an action. Certain other expressions referring to time have the particle *ni*; these are numbers with *-zi*, *-gatu*, and *-neñ*, and the names of the days of the week (*Nitiyóobi*, etc.).

The particles *kára* and *máde* after a noun referring to time often correspond to English 'since' and 'until', instead of 'from' and 'up to'. See sentences (m) and (n) below.

Additional examples: .

- | | |
|--|--|
| (a) I paid the clerk 6 yen 43 sen. | <i>Teñiñ ni rokueñ yóñzyuu sáñseñ haraimásita.</i> |
| (b) It takes about thirty minutes from here to Osaka if you go by car. | <i>Koko kara Oosaka máde zidóosya de iku to, sañzippuñ-gúrai kakarimasu.</i> |
| (c) There are fifty-two weeks in a year. | <i>Itíneñ ni wa, gozyuu nisyúukañ arimasu.</i> |
| (d) It takes fifteen minutes from my house to the factory. | <i>Utí kara koobá made zyúugohuñ kakarimasu.</i> |

- (e) How many years did you live in Japan? *Náñneñ Nihón ni sūnde imasita ka?*
 (f) In what year did you come to Japan? *Náñneñ ni Nihón e kimásita ka?*
 (g) This fountain pen cost 8 yen 40 sen. *Kono mañnéñhilu wa, hatieñ yóñzissen simásita.*
 (h) I work at the factory every day from 9 a.m. to 5 p.m. *Máiniti gózeñ kúzi kara gógo gózi made, koobá de hatarakimasu.*
 (i) From July to September I'm going to the country and rest up. *Sitigatú kara Kúgatu made, inaka e itte yasumimasu.*
 (j) I slept from 10:15 (p.m.) to 6 (a.m.) *Gógo zyúuzi zyúugohuñ kara gózeñ rokúzi made nemásita.*
 (k) It snowed from eleven in the morning to eight at night. *Gózeñ zyuitízi kara gógo hatízi made, yukt ga hurimásita.*
 (l) I was sick from Monday to Thursday, so I didn't work. *Getuyóobi kara Mokuyóobi made byooki dátta kara, sigoto o simasén desita.*
 (m) I've been sick since yesterday. *Kinóo kara byooki desu.*
 (n) Please wait until tomorrow. *Asitá made mátte kudasai.*
 (o) I got to the city at 2:45 p.m. *Matt e gógo nízi yóñzyuu góhuñ ni tukimásita.*
 (p) I leave the house every day at half past seven and go to the office. *Máiniti gózeñ sitizi-háñ ni utí o déte, zimúsyó e ikimasu.*
 (q) What time did you go to bed last night? *Anáta wa, sakúbañ náñzi ni nemásita ka?*
 (r) The train left the station at thirteen minutes to nine (a.m.). *Kisyá wa, gózeñ kúzi zyusañpuñ máe ni teisyaba o demásita.*
 (s) I'm going to the country on Friday. *Kiñyóobi ni inaka e ikimasu.*
 (t) On Tuesday I went to Mr. Ito's house. *Kayóobi ni Ito-sañ no utí e ikimásita.*
 (u) I left Japan in 1936. *Séñ kyúuhyaku sáñzyuu rokúneñ ni, Nihón o demásita.*

Note 7.19. Verbs for leaving and arriving

213. What time are you leaving? *Anáta wa, náñzi ni tatimásu ka?*
 214. I'm leaving by the 2:30 train. *Nizi-háñ no kisyá de tatimasu.*
 217. I usually arrive at the hotel at about five o'clock. *Taitei, gozi-góro ni, hóteru e tukimasu.*

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218. Yesterday the train left here late, so I got to Tokyo at 5:30.

Kinoo, kisyá ga koko o okurete déta kara, Tookyoo e gozi-háñ ni tukimásila.

Déru means 'go out' or 'leave'. It is used of a person leaving a room, a house, or any other place, and also of a train or other vehicle starting off. In only one situation, there is a different verb for 'leave': to speak of a person leaving town for a trip, you use *tátu*.

In sentence 218, the expression *okurete déta* means 'it left being late'—that is, 'it left late'.

The place that somebody or something leaves is denoted by a noun with the particle *o*. Thus the expression *koko o déta* in sentence 218 means 'it left here'. Compare also sentence (u) in the preceding Note.

Túku means 'arrive' or 'get (to a place)'. The noun denoting the place you get to has the particle *e*.

Note 7.20. Present tense to express future action

213. What time are you leaving?

Anáta wa, nánzi ni tatimásu ka?

214. I'm leaving by the 2:30 train.

Nizi-háñ no kisyá de tatimasu.

215. I'll get to Tokyo at 4:35.

Tookyoo e, yózi sánzyuu góhuñ ni tukimasu.

The verbs in these sentences all refer to future action. There is no separate future tense in Japanese; the present-tense form often has future meaning. Sometimes the difference between present and future is shown by using a verb phrase with *iru* for present action, the simple verb for future action.

When the speaker makes up his mind to do something, his own future action is expressed by the tentative (Note 7.10). When the speaker's course of action is all set, and does not so clearly depend on his own decision, the present tense is more common.

If you change sentence 214 by using *tatimasyóo* instead of *tatimásu*, it will mean, 'I guess I'll leave by the 2:30 train'; it will imply that the speaker is just making up his mind. In sentence 215, the tentative wouldn't fit at all, since the time of the train's arrival doesn't depend on the speaker's decision.

4. Exercise

A. Answer the following questions in Japanese. Use complete sentences. Make up the answers in your head, and say them out loud. Do not write anything down.

1. *Gózeñ yózi kara, gógo gózi made, nañzikañ arimásu ka?*
2. *Nizi-háñ kara, sáñzi yoñpúñ sugi made, náñpuñ arimásu ka?*
3. *Itigatú kara Sigatú made, nañkágetu arimásu ka?*
4. *Séñ kyúuhyaku sáñzyuu ntneñ kara, séñ kyúuhyaku yóñzyuu yoneñ máde, náñneñ arimásu ka?*
5. *Yokohama kara Tookyoo máde, yóñzyuu góhuñ kakarimasu. Kisyá ga kúzi ni Yokohama o déru to, Tookyoo e náñzi ni tukimásu ka?*
6. *Koko kara Oosaka máde, sañzikañ nizíppuñ kakarimasu. Kisyá ga gózeñ zyuuitizi-háñ ni koko o déru to, Oosaka e náñzi ni tukimásu ka?*
7. *Watakusi no utí kara, anáta no utí made, nízzyuu góhuñ kakarimasu. Anáta no utí e nizi-háñ ni tukimásita. Watakusi no utí o náñzi ni demásita ka?*
8. *Utí kara misé made háppuñ kakarimasu. Misé e zyúuzi nízzyuu sañpúñ máe ni tukimásita. Utí o náñzi ni demásita ka?*
9. *Utí o hatizi-háñ ni demásita. Koobá e kúzi zippúñ sugi ni tukimásita. Utí kara koobá made, náñpuñ kakarimásu ka?*

10. *Koko o gózeñ zyuuitizi roppúñ sugi ni tatimásita. Tookyoo e gógo sáñzi zippúñ mae ni tukimásita. Koko kara Tookyoo máde, nañzikañ kakarimásu ka?*

B. Turn back again to Note 7.3 and study sentences (e), (f), (g), and (h). When you have done this, practice them by performing out loud the following problems in multiplication and division. Use pencil and paper to figure out the answers if you need to, but make up the Japanese in your head.

1. *Zyuuní ni, sañ o kakéru to, íkutu ni narimásu ka?*
2. *Kú o sañ de waru to, íkutu ni narimásu ka?*
3. *Sáñzyuu gó ni, rokú o kakéru to, íkutu ni narimásu ka?*
4. *Yóñzyuu hatí o, rokú de waru to, íkutu ni narimásu ka?*
5. *Nízzyuu sí ni, gó o kakéru to, íkutu ni narimásu ka?*
6. *Gozyuu rokú o, sití de waru to, íkutu ni narimásu ka?*
7. *Kú ni hatí o kakéru to, íkutu ni narimásu ka?*
8. *Zyuustí o sití de waru to, íkutu ni narimásu ka?*
9. *Hatizyuu gó ni, zyúu o kakéru to, íkutu ni narimásu ka?*
10. *Hatizyuu ití o, kú de waru to, íkutu ni narimásu ka?*
11. *Hyaku gozyuu rokú ni, nízzyuu hatí o kakéru to, íkutu ni narimásu ka?*

12. *Sitihyaku rokuzyúu o, yónzyuu de waru to, ikutu ni narimásu ka?*
13. *Roppyaku yónzyuu ni, sí o kakéru to, ikutu ni narimásu ka?*
14. *Kyúuhyaku kyúuzyuu rokú o, zyuuní de waru to, ikutu ni narimásu ka?*
15. *Zyuusití ni, zyuuní o kakéru to, ikutu ni narimásu ka?*
16. *Sañzén sánbyaku nízyuu ití o, nízyuu sití de waru to, ikutu ni narimásu ka?*
17. *Sañzén gohyakú yónzyuu yón ni, ní o kakéru to, ikutu ni narimásu ka?*

18. *Rokusén roppyakú rokuzyuu rokú o, rokú de waru to, ikutu ni narimásu ka?*
19. *Sén hyakú ití ni, sití o kakéru to, ikutu ni narimásu ka?*
20. *Nihyaku nízyuu gó o, nízyuu gó de waru to, ikutu ni narimásu ka?*

C. Using the counters introduced in this Unit (both Sections A and B); count in each series from 1 up to as high as it is reasonable to go with a particular counter, to a limit of about 75.

5. Check-Up and Review

SECTION C

1. Final Check-Up

Proceed here just as you did in the corresponding part of earlier Units. Try to cover the material in the Basic Sentences, and if you have time go through the additional examples in the Notes. Make sure that you understand everything in this Unit before you leave it.

2. Listening In

1. MR. KIMURA AND A FRIEND ARE WALKING ALONG THE STREET.

Kimura: *Doyóobi ni inaka e ikimasu.*

Tomodati: *Sóo desu ka?*

Dóo site ikimásu ka?

Kimura: *Koko wa, Rokugatú kara átuku naru kara, kírái desu.*

Matí wa, atúi desu ga, inaka wa suzusti desu.

Tomodati: *Nán-gatu ni, koko e káette kimásu ka?*

Kimura: *Kugatu-góro ni, káette kimasu.*

Sańkágetu, inaka de yasumimásu.

Anáta mo, kono natú inaka e ikimásu ka?

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Tomodati: *Iie.*
Kinoo, koko e káette kitá kara, /
kono natú wa, kono matí de hatarakimasu.

Kimura: *Dóko e itte imásita ka?*

Tomodati: *Oosaka e itte imásita.*
Hikóoki de itte, húne de káette kimásita.

Kimura: *Nañzikañ-gúrai, hikóoki to húne ni notte*
imásita ka?

Tomodati: *Hikóoki ni wa, ,*
nizíkañ zíppuñ notte imásita.
Húne ni wa, /
zyuuhatizíkañ, sáñzyuu góhuñ notte imásita.

Kimura: *Nañsyuukañ-gúrai, Oosaka ni imásita ka?*

Tomodati: *Sañsyuukañ-gúrai soko ni imásita.*

Kimura: *Soko de hatarakimásita ka, asobimásita ka?*

Tomodati: *Oosaka no zimúsyó de, hatarakimásita.*

Kimura: *Kono misé de wa, tokei o utte irú kara, háitte*
mimasyóo.

(They enter the shop. Mr. Kimura speaks to the clerk.)

Koñniti wa.
Dóozo, tokei o mίsete kudasai.

Teñiñ:* *Kono tokei wa, taiheñ íi desu.*

*On the phonograph record the word "Teñiñ" was read one line too early by mistake.

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Kimura: *Íkura desu ka?*

Teñiñ: *Hyakueñ désu.*

Kimura: *Hosti keredomo, añmari takái desu.*

Teñiñ: *Kono tokei wa yasúi desu.*
Yoñzyúueñ simasu.
Dóo desu ka?

Kimura: *Añmari ookti kara kirai désu.*

Teñiñ: *Tonari no heyá ni mo, tokei ga áru kara, /*
itte mimasyóo.

(They go there.)

Kono tokei wa, yásukute tiisái desu ga, dóo
desu ka?

Kimura: *Íkura desu ka?*

Teñiñ: *Yóñzyuu góeñ desu.*

Kimura: *Kore o kaimasyóo.*

2. MR. TANAKA AND MR. KIMURA ARE TALKING.

Tanaka: *Asitá wa, Nitiyóobi da kara, inaka e*
ikimasyóo.

Kimura: *Hái.*
Soo simasyóo.
Náñ ni notte ikimasyóo ka?

Tanaka: *Teisyaba máde, arúite itte, /*
soko kara, kisyá de ikimasyóo.

Kimura: *Koko kara teisyaba máde, nánpuñ kakarimásu ka?*

Tanaka: *Yukkúri arúku to, sánzyuu gohuñ-gúrai kakarimasu.*

Kimura: *Nánzi no kisyá ni norimasyóo ka?*

Tanaka: *Hattzi yoñzítppuñ no kisyá wa, dóo desyoo ka?*

Kimura: *Sono kisyá wa, nánzi ni inaka e tukimásu ka?*

Tanaka: *Zyuuittzi, zippuñ máe ni tukimasu. Nizikañ-gúrai kakarimasu.*

Kimura: *Uti o, gózeñ sitizi-hañ-góro ni déte, / ryooriya de, góhañ o tabemasyóo. Tábeta kdra, teisyaba e ikimasyóo. Íi desu ka?*

Tanaka: *Íi desu.*

Kimura: *Inaka de, nání o simasyóo ka?*

Tanaka: *Watakusi no tomodati ga, inaka ni súnde irú kara, / sono hito no uti e itte, / soko de tábeta kara, asobimasyóo.*

Kimura: *Íi desu née. Soo simasyóo.*

3. MR. TANAKA HAS MET AN OLD FRIEND FROM THE COUNTRY.

Tanaka: *Kyóo, inaka kara, kono mati e kimásita ka?*

Tomodati: *Iie. Watakusi wa, kono mati ni, súnde imasu. Móto wa, hyakusyóo desita ga, ima wa, syokkoo désu.*

Tanaka: *Sóo desu ka?*

Tomodati: *Koobá de hataraitte imasu.*

Tanaka: *Máiniti hatarakimásu ka?*

Tomodati: *Iie. Getuyóobi kara, Doyóobi made hatarakimásu ga, / Nitiyóobi wa, hima désu.*

Tanaka: *Nañzikañ-gúrai hatarakimásu ka?*

Tomodati: *Gózeñ kúzi kara, gógo gózi made hatarakimasu.*

Tanaka: *Sono koobá wa, dóko ni arimásu ka?*

Tomodati: *Teisyaba no, sóba ni arimasu. Téñki ga íi to, arúite ikimasu. Sánzyuu gohuñ-gúrai kakarimasu. Áme ga húru to, déñsya ni notte ikimásu.*

Tanaka: *Déñsya ni, notte iku to, nánpuñ kakarimásu ka?*

Tomodati: *Zyuugohuñ-gúrai kakarimasu.*

Tanaka: *Sono koobá de wa, nání o tukurimásu ka?*

Tomodati: *Hikóoki o tukurimasu.*

3. Free Conversation

Make up conversations on the model of those you have just practiced. Talk about subjects that will enable you to use a lot of numbers—buying things, making change at the store, taking a trip, deciding which train to take, planning your holidays, and so on. You can also combine topics of this kind with talk about the weather—telling what the weather is like in January, April, or some other month, or telling when it rained and how long it lasted, and so on. Here are some more suggestions:

1. *Two men, A and B, are talking about a trip they are planning to take.*

A asks how they should go—by train or by plane.

B says they'll go by train:

A asks about how many hours it will take.

B says it takes about $3\frac{1}{2}$ hours. The 8:10 train in the morning gets to the country at 11:34; the 10:22 train gets there at 1:58 p.m.

A wonders what time they should leave.

B suggests that they should take the 8:10 train, because the 10:22 train usually arrives late.

A says that if he leaves his house at 7:45, he'll get to the station about 8.

B says he'll be waiting there.

2. *C is buying a fountain pen for his son. D is the clerk.*

C asks D to show him some fountain pens.

D shows him one and says it costs 10 yen.

C says that's too high. Are there any cheap pens?

D shows him a pen for 5 yen.

C says it's too small. When D shows him another one, he asks how much it is.

D says it's 6 yen 50 sen.

C says fine, he'll buy it.

D thanks him.

PART TWO

UNIT 8

ASKING DIRECTIONS

SECTION A

1. Basic Sentences

Record 16A, beginning

ENGLISH EQUIVALENTS	JAPANESE
stop <i>or</i> halt the streetcar stops the place where the streetcar stops <i>or</i> what place is it?	<i>tomaru</i> <i>déńsya ga tomaru</i> <i>déńsya ga tomaru tokoro</i> <i>déńsya no tomaru tokoro</i> <i>dóko desu ka</i>
220. Where is the streetcar stop?	<i>Déńsya no tomaru tokoro wa, dóko desu ka?</i>
know 221. I don't know.	<i>siru</i> <i>Sirimaséń.</i>
street corner stand (<i>also</i> leave) policeman the policeman who is standing on that corner ask <i>or</i> listen ask the policeman	<i>kádo</i> <i>tátu</i> <i>zyúńsa</i> <i>ano kádo ni tátte iru zyúńsa</i> <i>kiku</i> <i>zyúńsa ni kiku</i>
222. Let's ask the policeman standing on that corner.	<i>Ano kádo ni tátte iru zyúńsa ni kikimasyóo.</i>

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- fact *or* act
 223. Policemen usually know such things (well).
 English language
 Japanese language
 be possible
 224. Since you can [speak] Japanese, you ask the policeman.
 rudeness
 225. Excuse me.
 the streetcar that goes to Yokohama
 226. Where does the Yokohama streetcar leave from?
 one cho (119 yards)
 west
 western direction
 227. The place where the Yokohama streetcar leaves is two cho west of here.

Record 16B, beginning

- north
 south
 east
 228. From there, you ride south on the streetcar.
 next
 come next
 229. Let's take the streetcar that comes [along] next.
 (is) new
 a fast new streetcar
 230. This is a fast new streetcar, isn't it?

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kotó
Zyúñsa wa, taitei soñna kotó o, yóku sitte imasu.
Eigo
Nihoñgo
dektru (I)
Anáta wa, Nihoñgo ga dektru kara, /
anáta ga zyúñsa ni kiite kudasái.
sitúrei
Sitúrei desu ga . . .
Yokohama e iku déñsya
Yokohama e iku déñsya wa, dóko kara demásu ka?
íttyoo
nisi
nisi no hoo
Yokohama e iku déñsya no, déru tokoro wa, /
koko kara, nítyoo nisi no hoo ni arimasu.

kita
minami
higasi
Soko kara, déñsya ni notte, minami no hoo e ikimasu.
tugi
tugi ni kúru
Tugi ni kúru déñsya ni norimasyoo.
atarasti
háyakute atarasti déñsya
Kore wa, háyakute atarasti déñsya desu née.

- (is) white
 (is) black
 (is) red
 (is) blue
 post office
231. That tall white building is the post office.
- slope *or* hill
 school
232. The building on top of that hill is the school I
 went to.
- food
 (is) good-tasting
 a restaurant where the food is good-tasting
233. After we get to Yokohama, let's go to a restaurant
 where the food is [really] good.

sirói
kurói
akai
aói
yuubíñkyoku
Ano sirói takái tatémono wa, yuubíñkyoku desu.

oka
gakkoo
Ano oka no ue ni aru tatémono wa, /
watakusi no itta gakkoo desu.

tabemóno
oisti
tabemóno no oisti ryoortya
Yokohama e túite kara, /
tabemóno no, oisti ryoortya e ikimasyóo.

2. Practice and Review

3. Notes

Note 8.1. Modifiers

A MODIFIER is an expression standing before a noun, which describes or identifies the object to which the noun refers. The modifiers that you have met up to this Unit are pre-nouns (Note 3.3) and noun phrases with the particle *no*. This Unit introduces a third kind of modifier.

A noun with a modifier before it has a more specialized meaning than a noun alone. For instance, *siñdai* means 'bed' in general; *kono siñdai*, *ano siñdai*, *soñna siñdai*, *watakusi no siñdai*, *Tanaka-sañ no siñdai* each refer to a particular bed (or kind of bed). The modifiers *kono*, *ano*, *soñna*, *watakusi no*, and *Tanaka-sañ no* limit the meaning of the noun *siñdai*.

A noun may have two or even more separate modifiers before it. In the expression *ano Beikoku no heitai* 'that American soldier', the noun *heitai* is modified by the pre-noun *ano* and by the phrase *Beikoku no*.

If the modifier contains a noun, that noun may have a modifier of its own. In the expression *ano kodomo no eñpitu* 'that child's pencil', the noun *eñpitu* is modified by the phrase *ano kodomo no*, and in this phrase the noun *kodomo* is modified by the pre-noun *ano*. Again, in *watakusi no tomodati no hón* 'my friend's book', *hón* is modified by *watakusi no tomodati no*, and *tomodati* is modified by *watakusi no*.

Additional examples:

- (a) The tools near the doorway are that mechanic's.
- (b) The clerks in this office work hard.
- (c) Have you seen the garden behind the house?
- (d) Did you come on an English or a Japanese ship?
- (e) I went to the movie theater between the hotel and the station.

Iriguti no sóba no doogú wa, ano syokkoo nó desu.
Kono zimúsyô no zimúin wa, yóku hatarakimasu.
Ie no usiro no niwa o mimásita ka?
Eikoku no húne de kimásita ka, Nihoñ no húne de
kimásita ka?
Hóteru to teisyaba no aida no eigákañ e ikimásita.

Note 8.2. Sentence modifiers

- *221. the policeman who is standing on that corner
- *226. the streetcar that goes to Yokohama
- *229. the streetcar that comes [along] next
- *232. the building (which is) on top of that hill

ano kádo ni tátte iru zyuñsa
Yokohama e iku déñsya
tugí ni kúru déñsya
ano oka no ue ni aru tatémono

Each of these expressions consists of a noun (*zyuñsa*, *déñsya*, *tatémono*) with a modifier before it; the whole expression refers to a particular policeman, streetcar, or building, described or identified by the words before the noun.

The words before the noun in each expression are a complete sentence. They differ from an ordinary sentence only in having the final predicate in the plain form. If you used these modifiers as independent sentences in the normal polite style of conversation (Note 5.12), the predicates would be in the polite form:

194 [8-A]

- | | |
|------------------------------------|----------------------------------|
| (a) He is standing on that corner. | <i>Ano kádo ni tátte imasu.</i> |
| (b) It goes to Yokohama. | <i>Yokohama e ikimasu.</i> |
| (c) It comes [along] next. | <i>Tugí ni kimasu.</i> |
| (d) It is on top of that hill. | <i>Anó oka no ue ni arimasu.</i> |

Any sentence that ends with a verb or an adjective in the plain present or past tense may stand before a noun as a modifier. (This is true also of sentences that consist of a verb or an adjective alone.) The meaning of such a combination is that the statement made in the sentence modifier applies in some way to the noun. Thus, the expression in sentence 221 means, 'a policeman described by saying that he is standing on that corner'; the expression in sentence 226 means, 'the streetcar described by saying that it goes to Yokohama'.

When several statements apply to the same noun, they may be expressed in separate sentences standing before the noun, or they may be combined into a single sentence. In the latter case, the modifier will be a sentence of several clauses, with every clause except the last ending with a gerund.

Additional examples:

- | | |
|---|--|
| (e) The train that left here at two o'clock got to Osaka late. | <i>Nízi ni koko o déta kisyá wa, Oosaka e okurete tukimásita.</i> |
| (f) That person reading the book is a friend of mine. | <i>Hón o yónde iru anó hito wa, watakusi no tomodati desu.</i> |
| (g) The child playing in the garden in front of the house is Taro's friend. | <i>Ie no máe no niwa no náka de asoñde iru kodomo wa, Tároo no tomodati desu.</i> |
| (h) The person buying a newspaper and talking with the clerk is my boss. | <i>Siñbuñ o katte ite, teñiñ to hanásite iru hito wa, watakusi no syúziñ desu.</i> |
| (i) What time does the Tokyo train leave here? | <i>Tookyoo e iku kisyá wa, náñzi ni koko o demásu ka?</i> |
| (j) How much was that magazine you bought yesterday? | <i>Kinoo katta ano zassi wa, ikura desita ka?</i> |
| (k) The fountain pen (that is) on top of the desk is mine. | <i>Tukue no ue ni áru mañnéñhitu wa, watakusi nó desu.</i> |
| (l) The car that I ride to town in every day is my neighbor's. | <i>Máiniti matti e noru zidóosya wa, tonari no hito nó desu.</i> |

- (m) The fish I ate last night at Mr. Tanaka's house was very good.
 (n) The person sitting in the chair near the window and looking outside is the American doctor who arrived here last night.

Sakúbañ Tanaka-sañ no uti de tábeta sakana wa, taiheñ oisti desita.
Mádo no sóba ni áru isu ni kosikáketete ite, sóto o míte iru hito wa, sakúbañ koko e túita Beikoku no isya desu.

Note 8.3. More sentence modifiers

- *220. the place where the streetcar stops *déñsya no tomaru tokoro*
 *227. the place where the Yokohama streetcar leaves *Yokohama e iku déñsya no déru tokoro*
 *232. the school that I went to *watakusi no itta gakkoo*

These expressions are very much like the ones discussed in the preceding Note. In each one there is a noun (*tokoro*, *gakkoo*) with a modifier before it. However, these modifiers differ from ordinary sentences in having the particle *no* before the verb instead of *ga*. If you used them as independent sentences, they would look like this:

- (a) The streetcar stops. *Déñsya ga tomarimasu.*
 (b) The Yokohama streetcar leaves. *Yokohama e iku déñsya ga demasu.*
 (c) I went [there]. *Watakusi ga ikimásita.*

In a modifier, the particle *no* takes the place of the particles *ga* and *wa* as used in an independent sentence. *Ga* is sometimes used in a modifier instead of this *no*, but never *wa*. Compare these two examples:

- (d) I work in a factory. *Watakusi wa, koobá de hataraitte imasu.*
 (e) This is the factory where I work. *Kore wa, watakusi no hataraitte iru koobá desu.*

The particle *no* in sentence (e) takes the place of *wa* in sentence (d). The other change, from *imasu* to *iru*, has already been mentioned: the verb at the end of a sentence modifier is in the plain form.

Notice that in sentence 232 the predicate of the sentence modifier is in the past tense (*itta*). If it were in the present tense (*iku*), the expression would mean, 'the school that I go to [now]'.

In sentence 227, the modifier of the noun *tokoro* (*Yokohama e iku déñsya no déru*) contains another noun (*déñsya*) with a sentence modifier of its own (*Yokohama e iku*). This use of modifiers within modifiers is very common, and gives to many Japanese sentences the appearance of a nest of boxes, with every box containing a smaller box.

Additional examples:

- | | |
|---|---|
| (f) The office where my friend works is near the station. | <i>Watakusi no tomodati no hataraitte iru zimúsyô wa, teisyaba no sóba ni arimasu.</i> |
| (g) Is there anyone (<i>lit.</i> a person) here who knows Japanese well? | <i>Koko ni, Nihoñgo no yôku dekúru hito ga imásu ka?</i> |
| (h) The place where that black car has stopped is the place where the streetcar stops. | <i>Ano kurói zidóosya no tomatte tokoro ga, déñsya no tomaru tokoro desu.</i> |
| (i) The restaurant where I work is new, and the food is good [there]. | <i>Watakusi no hataraitte iru ryoortya wa atarásikute, tabemóno wa oisii desu.</i> |
| (j) The name of the person who lives in that house on top of the hill is Tanaka. | <i>Oka no ue ni áru ano ié ni súnde iru hito no namae wa, Tanaka desu.</i> |
| (j) The house (which is) on top of that hill is the house where Mr. Tanaka lives. | <i>Ano oka no ue ni áru ié wa, Tanaka-san no súnde iru ié desu.</i> |
| (k) I went into the room where the child was (<i>lit.</i> is) sleeping. | <i>Kodomo ga néte iru heya no náka e hairimásita.</i> |
| (l) Let's go to the park where I took a walk yesterday. | <i>Watakusi ga kinoa sañpo-sita kooen e ikimasyôo.</i> |
| (m) The waiter that works in the restaurant where my boss eats has been sick since Tuesday. | <i>Syúziñ no tabéru ryoortya de hataraitte iru kyúuzi wa, Kayóobi kara byooki desu.</i> |
| (n) Do you know the name of the person who [just] now left the building where that policeman is standing? | <i>Anáta wa, ima ano zyúñsa no tátte iru tatémono o deta hito no namae o sitte imásu ka?</i> |
| (o) Do you know anyone (<i>lit.</i> a person) who lives near the station where the Tokyo train leaves? | <i>Anáta wa, Tookyoo e iku kisyá no déru teisyaba no sóba ni súnde iru hito o sitte imásu ka?</i> |

Note 8.4. Adjectival sentence modifiers

- | | |
|---|------------------------------------|
| *230. a fast new streetcar | <i>háyakute atarastí déñsya</i> |
| *231. that tall white building | <i>ano sirói takái tatémono</i> |
| *233. a restaurant where the food is good | <i>tabemóno no oísti ryoortíya</i> |

An adjective in the present or past tense may be a sentence all by itself. *Atarastí* means 'it is new' (polite form *atarastí desu*). When an adjective, or a sentence ending with an adjective, stands before a noun, it modifies the noun just as any sentence does in this position. *Atarastí déñsya* means 'a streetcar described by saying that it is new'—that is, 'a streetcar which is new', or simply 'a new streetcar'.

When a noun is preceded by two adjectives, they may be treated as two separate sentences, or combined into one. If they are separate sentences, each one will be in the present tense (or less commonly in the past); if they make up one sentence together, the first adjective will be in the gerund. In example 231, the noun *tatémono* has three independent modifiers: the pre-noun *ano*, the sentence *sirói* 'it is white', and the sentence *takái* 'it is tall'. In example 230, the noun *déñsya* has a single modifier: the two-clause sentence *háyakute atarastí* 'it is fast and new'.

Any two adjectives before a noun may be treated in either of these ways—as two sentences or as one—without any difference in meaning. Instead of *háyakute atarastí déñsya* you can say *hayái atarastí déñsya*; instead of *sirói takái tatémono* you can say *strokutè takái tatémono*. (When there are three or more adjectives before a noun, it is customary to use the gerund for all but the last one. Thus, the most common way of saying 'a tall white new building' is *strokute takakute atarastí tatémono*.)

In sentence 233, the modifier before *ryoortíya* is a sentence like the ones discussed in Note 8.3. If you used it as an independent sentence, it would be:

- (a) The food is good. *Tabemóno ga oísti desu.*

In the modifier, the predicate is in the plain form (*oísti* instead of *oísti desu*) and the particle *no* is used instead of *ga*. With *ryoortíya*, the whole expression means, 'a restaurant described by saying that the food is good'.

Sentence modifiers with an adjective in the past tense are not very common, but they do occur. Notice sentence (b).

Additional examples:

- (b) This must be a streetcar that was new in 1910.
- (c) Who lives in that white house?
- (d) I used to eat at a restaurant where the food was (*lit.* is) terribly expensive.
- (e) That long red pencil is mine.
- (f) Is there a restaurant near the hotel where the food is cheap and good?
- (g) My friend has bought a fast new black car.

*Kore wa, sēn kyūhyaku zyūuneñ ni atarásikatta déñsya desyoo.
Dáre ga ano sirói ié ni sūnde imasu ka?
Móto wa, tabemóno no taiheñ takái ryooriya de tabemásita.*

*Ano nagái akai eñpitu wa, watakusi nó desu.
Hóteru no sóba ni wa, tabemóno no yásukute oisti ryooriya ga
arimásu ka?
Tomodati wa, háyakute kúrokute atarasti zidóosya o kaimásita.*

Note 8.5. More verb phrases.

156. Yesterday it was cloudy.

Kinóo wa, kumótte imásita.

*176. I was very tired.

Taiheñ tukárete imásita.

223. Policemen usually know such things (well).

Zyūñsa wa, taitei soñna kotó o, yóku sitte imasu.

Kumóru means 'cloud up' or 'get cloudy'; *tukaréru* (I) means 'get tired'. By themselves, these verbs refer to the beginning of a state; to say that something or somebody is IN the state to which they refer, you use a verb phrase consisting of a gerund plus *iru* (*imásu*). *Kumótte iru* means literally 'be in a state of having got cloudy'; *tukárete iru* means literally 'be in a state of having got tired'.

The same thing is true of a great many Japanese verbs. When such verbs are used in the gerund with *iru*, the verb phrase usually does not mean that something or somebody IS DOING so-and-so, but that something or somebody HAS DONE so-and-so (literally, is in the state or condition of having done so-and-so). Notice the following verbs and verb phrases:

iku.....go
kúru.....come
káeru.....return
déru.....go out, leave

itte iru.....has gone, is gone
kíte iru.....has come, is here
káette iru.....has returned, is back
déte iru.....has gone out, is out

háiru.....enter
neru.....go to bed
kosikakéru.....sit down
kawáku.....grow dry
suku.....grow empty
haréru.....clear up

háitte iru.....has entered, is inside
nete iru.....has gone to bed, is in bed
kosikánete iru.....has sat down, is seated
kawáite iru.....has grown dry, is dry
suite iru.....has grown empty, is empty
hárete iru.....has cleared up, is clear

Some of these phrases occasionally have a different meaning. *Itte iru* and *kte iru* occasionally mean 'is going' and 'is coming'; but the meanings shown in the list are more usual.

In sentence 223, notice the phrase *sitte imásu*. Though *siru* means 'know', the most usual way of saying 'I know' or 'you know' or 'he knows' is *sitte iru*. On the other hand, the usual way of saying 'I don't know' is *sirimasén*.

Additional examples:

- (a) Even though the sun is out, it's cold.
- (b) Mr. Tanaka was away in Tokyo, but now he's back.
- (c) My friend who lives in the country is here at the house.
- (d) The person sitting in front of you is Mr. Yamamoto.
- (e) I was tired, but still I took a walk.
- (f) Are you thirsty?
- (g) I was hungry; so I went to the restaurant.
- (h) The sky is clear today.

Hi ga déte iru keredomo, samúi desu.
Tanaka-sań wa, Tookyoo e itte imásita ga, ima wa,
káette imasu.
Inaka ni súńde iru tomodati ga uti e kte imasu.
Anáta no máe ni kosikánete iru hito wa, Yamamoto-sań
desu.
Tukárete ita keredomo, sańpo-simásita.
Anáta wa, nódo ga kawáite imásu ka?
Onaka ga suite itá kara, ryoortya e ikimásita.
Kyóo wa, sóra ga hárete imasu.

Note 8.6. *Dóko desu ka?*

- 25. Where is there a restaurant?
 - 220. Where is the streetcar stop?
- 200 [8-A]

Ryoortya wa, dóko ni arimásu ka?
Déńsya no tomaru tokoro wa, dóko desu ka?

Sentence 25 means literally, 'As for a restaurant, in what place is there one?' Sentence 220 means literally, 'As for the place [where] the streetcar stops, what place is it?' The question *dóko desu ka* is often more SPECIFIC than *dóko ni arimásu ka*. To ask where some kind of place can be found, you say *Dóko ni arimásu ka?* To ask where a particular place is, you say *Dóko desu ka?*

Since *dóko* means 'what place?', the question *dóko desu ka* is rarely used except when the thing you are asking about is a place itself. You can say *Ryooriya wa dóko desu ka?* because a restaurant is a place; but to ask about a book or a pencil or anything else that is not a place, you generally say *dóko ni arimásu ka*. (To ask where a person is, you say *dóko ni imásu ka*. Compare Note 2.10.)

The difference between *dóko ni arimásu ka* and *dóko desu ka* applies also to *koko (soko, asoko) ni arimásu* as compared with *koko (soko, asoko) desu*.

Additional examples:

- (a) Where is the place where Mr. Tanaka lives?
- (b) Where is the factory where you work?
- (c) Where is there a store where they sell this kind of stationery?
- (d) Where is the movie theater that you went to last night?
- (e) Where is the clerk?

Tanaka-saṅ no súnde iru tokoro wa, dóko desu ka?

Anáta no hataraitte iru koobá wa, dóko desu ka?

Koṅna biṅseṅ o utte iru misé wa, dóko ni arimásu ka?

Sakúbāṅ anáta no itta eigákāṅ wa, dóko desu ka?

Teñiṅ wa, dóko ni imásu ka?

Note 8.7. Particles before *kiku*

*222. Let's ask the policeman.

Zyúṅsa ni kikimasyóo.

*224. You ask the policeman.

Anáta ga zyúṅsa ni kiite kudasái.

Kiku (past *kiita*) means 'ask' or 'hear' or 'listen'. When it means 'ask', a noun referring to the person you ask has the particle *ni*. When it means 'hear', a noun referring to the person you hear something from has the particle *kára*, and a noun referring to the thing you hear has the particle *o*. In Japanese you don't speak of hearing a person, but only a sound (the person's words, or what he says, or the like).

Additional examples:

- | | |
|--|--|
| (a) I don't know, but I'll ask my friend. | <i>Sirimasēn ga, tomodati ni kikimasyōo.</i> |
| (b) Please ask the office clerk. | <i>Zimúin ni kiite kudasái.</i> |
| (c) He went next door and asked his neighbor. | <i>Tonari no uti e itte, tonari no hito ni kikimásita.</i> |
| (d) He asked a child who was (<i>lit.</i> is) standing on the corner. | <i>Kádo ni tátte iru kodomo ni kikimásita.</i> |
| (e) I heard it from the person who sells newspapers. | <i>Siñbuñ o utte iru hito kara kikimásita.</i> |
| (f) He didn't hear what I said. | <i>Watakusi no itta kotó o kikimasēn desita.</i> |
| (g) Who did you hear that from? | <i>Sore wa, dāre kara kikimásita ka?</i> |
| (h) Did you hear any Japanese in San Francisco? | <i>Sanhurañsísuko de, Nihōngo o kikimásita ka?</i> |

Note 8.8. Bound forms: *-go* and *-zin*

*224. Since you can [speak] Japanese . . .

Anáta wa, Nihōngo ga dekíru kara . . .

Nihōngo means 'the Japanese language'; *Eigo* means 'the English language'; both are nouns. One is made by adding *-go* to the name *Nihōn* 'Japan'; the other, by adding *-go* to the first part of the name *Eikoku* 'England'. The name of any language is made by adding *-go* to the name of the country. This *-go* is not used by itself; it is a bound form.

You already know another bound form that is added to the names of countries: *-zin*, meaning 'native' (Note 2.6). Here are some more names of countries, with the corresponding words for the natives and for the language. You can learn these without any trouble.

<i>Sina</i> China	<i>Sinázin</i> a Chinese	<i>Sinago</i> Chinese language
<i>Rósiya</i> Russia	<i>Rosiyázin</i> a Russian	<i>Rosiyago</i> Russian language
<i>Hurañsu</i> France	<i>Hurañsuzin</i> a Frenchman	<i>Hurañsugo</i> French language
<i>Itaríi</i> Italy	<i>Itariizín</i> an Italian	<i>Itariigo</i> Italian language
<i>Supéin</i> Spain	<i>Supeinzin</i> a Spaniard	<i>Supeingo</i> Spanish language
<i>Dóitu</i> Germany	<i>Doitúzin</i> a German	<i>Doitugo</i> German language

The phrases *Nihoŋgo de*, *Eigo de*, *Sinago de* mean 'in Japanese', 'in English', 'in Chinese'. Notice the particle *de* where we say 'in'.

Additional examples:

- | | |
|--|---|
| (a) Are you Japanese or Chinese? | <i>Anáta wa Nihoñziñ desu ka, Sináziñ desu ka?</i> |
| (b) Please speak in German. | <i>Dóozo, Doitugo de hanásite kudasai.</i> |
| (c) What year did you go to France? | <i>Náñneñ ni Hurañsu e ikimásita ka?</i> |
| (d) Do you come from Italy or Spain? | <i>Anáta wa Itaríi kara kimásita ka, Supéiñ kara kimásita ka?</i> |
| (e) Why don't you speak Japanese? | <i>Dóo site Nihoŋgo de hanasimaséñ ka?</i> |
| (f) Both Englishmen and Americans speak English. | <i>Eikokúziñ mo Beikokúziñ mo, Eigo de hanasimasu.</i> |

Note 8.9. The counter *-tyoo*

227. The place where the Yokohama streetcar leaves is two cho west of here.

Yokohama e iku déñsya no, déru tokoro wa, koko kara, nityoo nisi no hoo ni arimasu.

The counter *-tyoo* refers to a unit of length or distance, translated into English as 'cho'. One cho is about 119 yards. This unit is often used in talking about distances of less than a mile. When a number with *-tyoo* refers to distance along a city street, it is used very much like the word 'block' in English ('It's two blocks west of here'). Some Japanese living in America use numbers with *-tyoo* to mean so-and-so-many blocks. Here is a list of numbers with this counter, from 1 to 10:

<i>ittyoo</i>	<i>rokutyoo</i>
<i>nityoo</i>	<i>sitivityoo</i>
<i>sántyoo</i>	<i>háttyoo</i>
<i>yóntyoo</i>	<i>kyúutyoo</i>
<i>gótyoo</i>	<i>zittyoo</i>

Note 8.10. Fragments

225. Excuse me.

Sitúrei desu ga . . .

This sentence means literally, 'It's rude [of me] but . . .'. It is used as an equivalent of 'Excuse me' when you approach someone to ask a question or a favor.

As it stands, the sentence is incomplete. It ends with the particle *ga*, which normally stands at the end of a non-final clause. The effect of this incompleteness is to leave the sentence dangling in mid-air, and so to warn the hearer that there is something else to come.

An incomplete sentence used by itself is called a **FRAGMENT**. Fragments are common in rapid conversation, especially when the speaker's meaning is clear before he comes to the end of his sentence. Some fragments have come to be used as conventional tags in polite speech.

Additional examples:

- (a) I'm well. And you?
- (b) I like that watch, but it's too expensive, so [I can't buy it].
- (c) I know Japanese. Do you?
- (d) Why don't you go out?—
Because it's raining.
- (e) Why didn't you take a walk?—
Because I was tired.

Watakusi wa géñki desu. Anáta wa?
Ano tokei wa suki desu ga, añmari takái
kara . . .
Watakusi wa Nihōngo ga dekimasu. Anáta wa?
Dóo site sóto e demasén ka?—Áme ga hütte iru
kara . . .
Dóo site sañpo-simasén desita ka?—Tukárete ita
kara . . .

Note 8.11. *Dekiru*

*224. Since you can [speak] Japanese . . .

Anáta wa, Nihōngo ga dekíru kara . . .

Nihōngo ga dekíru means literally, 'Japanese is possible'; the whole clause means, 'Since Japanese is possible so far as you are concerned'—that is, 'Since you know Japanese'.

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Dekiru (I) is very commonly used in sentences that mean that somebody CAN DO something. Since *dekiru* means 'be possible', not 'be able', a noun referring to the action that somebody can perform has the particle *ga* or *wa*. The person who can perform the action is denoted by a noun with *wa* or *ga*.

Additional examples:

- | | |
|---|--|
| (a) Can [you] do this work? | <i>Kono sigoto ga dekimásu ka?</i> |
| (b) Can you do [it]? | <i>Anáta wa dekimásu ka?</i> |
| (c) I can do this work. | <i>Watakusi wa, kono sigoto ga dekimasu.</i> |
| (d) I'm the one who can do this work. | <i>Kono sigoto wa, watakusi ga dekimasu.</i> |
| (e) Can you speak English? | <i>Anáta wa, Eigo ga dekimásu ka?</i> |
| (f) [I] don't know any English. | <i>Eigo wa dekimaséñ.</i> |
| (g) I don't know [any]. | <i>Watakusi wa dekimaséñ.</i> |
| (h) Is there a person [here] who knows Chinese? | <i>Sinago no dekiru hito ga imásu ka?</i> |
| (i) Is there anything that I can do? | <i>Watakusi no dekiru koto ga arimásu ka?</i> |
| (j) Is that something that I can do? | <i>Sore wa, watakusi no dekiru koto desu ka?</i> |

Note 8.12. *Kotó*

223. Policemen usually know such things (well).

Zyúñsa wa, taitei soñna kotó o, yóku sitte imasu.

Kotó means 'a fact, an act, an action, a state of affairs'. It often corresponds to the word 'thing' in the English equivalent, when 'thing' is used in the sense of something intangible. (For 'thing' in the sense of a concrete object there is a different word, which you will learn in Unit 9.) Sometimes *kotó* does not correspond to any special word in the English equivalent.

Additional examples:

- (a) That was yesterday (*lit.* That is a thing of yesterday). *Sore wa kinoo no kotó desu.*

- (b) That's good (*lit.* a good thing), isn't it?
- (c) I don't know anything about your friend.
- (d) He was talking about you last night.
- (e) I don't know such things.

Sore wa ii koto desu nēe.
Anáta no tomodati no kotó wa sirimasēñ.
Sakúbañ anáta no koto o hanásite imasita.
Soñna kotó wa sirimasēñ.

4. Exercise

Study the following pair of sentences:

- (a) *Watakusi wa, koobá de hataraitē imasu* 'I work in a factory'.
- (b) *Koobá wa, taiheñ ookti desu* 'The factory is very large'

Notice that the noun *koobá* occurs in both sentences. The two sentences can be combined into one, using the noun *koobá* only once, by putting a sentence modifier before it. The modifier can be based either on (a) or on (b); that is, you can modify *koobá* either by the sentence *Watakusi wa hataraitē imasu* (changing *wa* to *no* and using the plain form of *imásu*), or by the sentence *Taiheñ ookti desu* (using the plain form of the adjective). The two possible combinations are as follows:

Watakusi no hataraitē iru koobá wa, taiheñ ookti desu 'The factory where I work is very large'.
Watakusi wa, taiheñ ookti koobá de hataraitē imasu 'I work in a very large factory'.

Here are ten pairs of sentences. In each pair, there is one noun that occurs in both sentences. Decide what the two sentences mean, and then combine them into one, in such a way as to use the noun only once. To do this, you must turn one of the two sentences into a modifier and put it before the noun, making whatever changes in the original sentence you think are needed. The modifier can be based on either of the original sentences, so that you can make two combinations from each pair, as illustrated above.

1. (a) *Watakusi wa, déñsya ni norimásita.*
 (b) *Déñsya wa, hayái desita.*
2. (a) *Watakusi wa, zidóosya o mótte imasu.*
 (b) *Zidóosya wa, akái desu.*
3. (a) *Kyúuzi wa, ano ryoortya de hataraitē imasu.*
 (b) *Kyúuzi wa, watakusi no tonari no uti ni súñde imasu.*
4. (a) *Tomodati wa, ano kádo ni tátte imasu.*
 (b) *Tomodati wa, kyóneñ Tookyoo kara kimasita.*

5. (a) *Ueda-sañ wa, inaka ni sūnde imasu.*
 (b) *Ueda-sañ wa, komé o tukutte imasu.*
6. (a) *Hón wa, ano tukue no ue ni arimasu.*
 (b) *Kinoo, watakusi wa, hón o yomimásila.*
7. (a) *Zyúñsa wa, ano misé kara déte kite imasu.*
 (b) *Yamamoto-sañ wa, zyúñsa o yóku sitte imasu.*

8. (a) *Kisyá wa, teisyaba de tomarimasu.*
 (b) *Teisyaba wa, nítyoo minami no hoo ni arimasu.*
9. (a) *Déñsya wa, koko o nizi-hán ni demasu.*
 (b) *Déñsya wa, Tookyoo e yózi zyuugóhuñ ni tukimasu.*
10. (a) *Húne wa, Nihón e itte, Yokohama de tomarimasu.*
 (b) *Húne wa, sírokute ookti desu.*

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 16B, after spiral

ENGLISH EQUIVALENTS
park
the fact of having gone
have ever gone
234. Have you ever gone to the park in Yokohama?
have never gone
a walk
go for a walk

Record 17A, beginning

intention
intention of going
235. No, I haven't (ever gone), but today I'm planning to go there for a walk.

JAPANESE
<i>kooeñ</i>
<i>itta kotó</i>
<i>itta kotó ga arimasu</i>
<i>Yokohama no kooeñ e, itta kotó ga arimásu ka?</i>
<i>itta kotó wa, arimaséñ</i>
<i>sañpo</i>
<i>sañpo ni iku</i>

<i>tumori</i>
<i>iku tumori</i>
<i>Iie. Itta kotó wa, arimaséñ ga, /</i>
<i>kyóo, soko e sañpo ni iku tumori desu.</i>

time
childhood
the act of going

236. [Ever] since I was a child, I've liked going to the park.

tonight
intention of returning
interval of time
act of taking a walk
the act is not possible

237. Since we plan to go back to Tokyo tonight, we can't walk too long (*lit.* too long an interval).

bus
pass
will probably pass

238. That bus will probably pass near the park.

act of seeing
the act is possible

239. We can see the park from the bus.

bank (for money)
at the time that it has come
get off

240. When the bus gets to (the front of) the bank, let's get off.

street
will probably be possible

241. On that street we can probably take the streetcar that goes back to Tokyo.

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toki
kodomo no toki
iku kotó

Kodomo no toki kara, /
kooeñ e, iku kotó ga suki desu.

kónbañ
káeru tumori
aida
sañpo-suru kotó
kotó wa, dekimaséñ

Kónbañ, Tookyoo e káeru tumori dá kara, /
añmari nagái aida, sañpo-suru kotó wa dekimaséñ.

básu
tóoru
tóoru desyoo

Ano básu wa, kooeñ no sóba o tóoru desyoo.

míru koto
kotó ga dekimasu

Básu kara kooeñ o míru koto ga dekimasu.

giñkoo
kitá toki ni
oríru (I)

Básu ga giñkoo no máe e kitá toki ni, orimasyóo.

miti
dekíru desyoo

Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga
dekíru desyoo.

2. Practice and Review

3. Notes

Note 8.13. *Kotó* after a sentence modifier

- | | |
|---|--|
| *234. the act of having gone to the park in Yokohama | <i>Yokohama no kooeñ e itta kotó</i> |
| *236. the act of going to the park | <i>kooeñ e iku kotó</i> |
| *237. the act of taking a walk | <i>sañpo-suru kotó</i> |
| *239. the act of seeing | <i>míru koto</i> |
| *241. the act of riding on the streetcar that returns to
Tokyo | <i>Tookyoo e káeru déñsya ni noru kotó</i> |

One of the meanings of *kotó* is 'act' or 'action' (Note 8.12). When *kotó* follows a verb, or a sentence ending with a verb, the whole expression means 'the act of doing so-and-so' or 'the act of having done so-and-so'. Such an expression is treated in the clause like any noun with a modifier before it.

In a combination of this kind, the noun *kotó* has an accent only if the preceding verb has none. If the verb has one, the noun loses its accent. Compare *noru kotó* with *míru koto*.

Notice that in sentence 241 the modifier of *kotó* contains a noun with a modifier of its own: *déñsya* is modified by the sentence *Tookyoo e káeru*.

Note 8.14. *Kotó ga suki da*

- | | |
|---|---|
| 236. [Ever] since I was a child, I've liked going to the
park. | <i>Kodomo no tokí kara, kooeñ e, iku kotó ga suki desu.</i> |
|---|---|

The last part of this sentence means literally, 'the act of going to the park is pleasing'. As you know, *suki da* and *kirai da* (polite forms *suki desu* and *kirai desu*) are equivalent to 'I like' and 'I dislike'—or 'you like', 'he likes',

and so on (Note 3.4). The thing you like or dislike is always denoted by a noun. If this thing is an action (such as going somewhere or doing something), it is denoted by the noun *kotó* with a sentence modifier before it.

Additional examples:

- | | |
|--|--|
| (a) I like to go for a walk in the park every day. | <i>Máiniti kooen e sañpo ni iku kotó wa suki desu.</i> |
| (b) I dislike eating (a meal) at the restaurant. | <i>Ryooriya de góhan o taberu koto wa kirai desu.</i> |
| (c) I dislike living in the country. | <i>Inaka ni súmu koto wa kirai desu.</i> |
| (d) I don't (too) much like working at that factory. | <i>Ano koobá de hataraku kotó wa añmari suki zya arimasén.</i> |
| (e) I like talking with my friends. | <i>Tomodati to hanásu koto ga suki desu.</i> |

Note 8.15. *Kotó ga dekiru*

- | | |
|---|---|
| 239. We can see the park from the bus. | <i>Básu kara kooen o míru koto ga dekimasu.</i> |
| 237. Since we plan to go back to Tokyo tonight, we can't walk too long. | <i>Kónbañ, Tookyoo e káeru tumori dá kara, añmari nagái aida, sañpo-suru kotó wa dekimasén.</i> |
| 241. On that street we can probably take the streetcar that goes back to Tokyo. | <i>Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga dekíru desyoo.</i> |

To say that somebody CAN DO something, when that something is the action of a verb, you use *kotó ga dekiru*, with the sentence that refers to the action standing before *kotó* as a modifier. The last parts of the three sentences above mean literally, (239) 'the action of seeing the park is possible'; (237) 'as for the action of taking a walk, it is not possible'; (241) 'the action of riding on a streetcar will probably be possible'.

If you mention the person for whom the action is possible, you use a noun with the particle *wa* or *ga*. Here are some samples:

- | | |
|-------------------------------------|--|
| (a) I can read German. | <i>Watakusi wa, Doitugo o yómu koto ga dekimasu.</i> |
| (b) Can you say that in Japanese? | <i>Anáta wa, sore o Nihoñgo de iu kotó ga dekimásu ka?</i> |
| (c) Small children can't walk fast. | <i>Tiisái kodomo wa, háyaku arúku koto wa dekimasén.</i> |

The most convenient way to translate all these expressions into English is to use the word 'can'. However, not every English sentence with 'can' corresponds to a Japanese sentence with *dekiru*. We often use 'can' to mean 'be allowed'—for instance, 'Can I go now?'; 'You can have more if you like'; 'You can't smoke here'. *Dekiru* means 'be possible', never 'be permitted'.

Additional examples:

- (d) It's possible to walk from here to the station.
- (e) I can probably go to the country this Sunday.
- (f) I'm sick, so I can't work.
- (g) This fountain pen is too expensive, so I can't buy it.
- (h) From the train you can see the factory where my friend works.
- (i) The rain has stopped, so I guess we can go outside.
- (j) My friend is asleep now, so he can't talk with you.
- (k) It's possible to go back home from the office by bus.
- (l) I know English, so I can talk with Englishmen and Americans.
- (m) I was sick last night, so I couldn't come here.

Koko kara teisyaba máde arúite iku kotó ga dekimasu.
Kono Nitiyóobi ni inaka e iku kotó ga dekíru desyoo.
Byooki dá kara, hataraku kotó wa dekimaséñ.
Kono mañnéñhitu wa añmari takái kara, kau kotó wa dekimaséñ.
Kisyá kara, tomodati no hataraitte iru koobá o míru koto ga dekimasu.
Áme ga yañdá kara, sóto e déru koto ga dekíru desyoo.
Tomodati wa ima nete irú kara, anáta to hanásu koto wa dekimaséñ.
Zimúsyó kara utí made básu de káeru koto ga dekimasu.
Watakusi wa Eigo ga dekíru kara, Eikokúziñ to Beikokúziñ to hanásu koto ga dekimasu.
Sakúbañ wa byooki dátta kara, koko e kúru koto ga dekimaséñ desita.

Note 8.16. *Kotó ga áru*

- 234. Have you ever gone to the park in Yokohama?
- *235. No, I haven't ever gone.

Yokohama no kooeñ e, itta kotó ga arimásu ka?
Iie. Itta kotó wa, arimaséñ.

The basic meaning of the verb *áru* is 'exist'. These sentences mean literally, 'Does the action of having gone to the park in Yokohama exist [as an item in your experience]?' and 'No, the action of having gone does not exist [as an item in my experience]'. Compare these sentences with the two following:

- (a) Did you go to the park in Yokohama yesterday? *Kinoo, Yokohama no kooen e ikimásita ka?*
 (b) No, I didn't go yesterday. *Iie. Kinoo wa, ikimasén desita.*

Sentences (a) and (b) refer to a single definite action, which took place or did not take place on a particular day. Sentences 234 and 235 do not refer to any particular time. Sentence 234 asks if you have EVER gone to the park, no matter when; sentence 235 says that you haven't EVER gone, at any time.

When the sentence modifier before *kotó* has a predicate in the past tense, as in these two sentences, the expression *kotó ga arimásu* is used to ask whether somebody HAS EVER DONE so-and-so, or to say that somebody has, at some time in the past, done so-and-so. The negative expression (*kotó wa arimasén* or *kotó ga arimasén*) is used to say that somebody HASN'T EVER DONE so-and-so.

When the sentence modifier has a predicate in the present tense, the expression *kotó ga arimasu* is used to say that somebody occasionally DOES so-and-so. For instance, *Kooen e iku kotó ga arimasu* means 'I go to the park now and then'.

Additional examples:

- | | |
|--|---|
| (c) have you ever been to America? | <i>Anáta wa, Beikoku e itta kotó ga arimásu ka?</i> |
| (d) I've never eaten at that restaurant
between the hotel and the book-
store. | <i>Watakusi wa, hóteru to hoñya no aida ni áru ano
ryooriya de tábeta koto wa arimasén.</i> |
| (e) Mr. Tanaka has lived in Tokyo. | <i>Tanaka-san wa, Tookyoo ni súnde ita kotó ga arimasu.</i> |
| (f) I've never worked in a factory. | <i>Watakusi wa, koobá de hataraita kotó wa arimasén.</i> |
| (g) Have you ever ridden on a plane? | <i>Anáta wa, hikóoki ni notta kotó ga arimásu ka?</i> |
| (h) He has never drunk beer. | <i>Anó hito wa, bíiru o nónda koto ga arimasén.</i> |
| (i) Have you read this book? | <i>Kono hón o yónda koto ga arimásu ka?</i> |
| (j) I'm a farmer, but I've never raised
any rice or vegetables. | <i>Watakusi wa hyakusyóo desu ga, komé to yasai o
tukútta koto wa arimasén.</i> |
| (k) I've never talked with an English-
man. | <i>Watakusi wa Eikokúziñ to hanásita koto wa arimasén.</i> |
| (l) I've passed near that school in my
car, but I've never gone inside. | <i>Zidóosya de ano gakkoo no sóba o tóotta koto ga arimásu
ga, náka ni háitta kotó wa arimasén.</i> |

Note 8.17. *Tumori*

*235. Today I'm planning to go there for a walk.

Kyôo, soko e sañpo ni iku tumori desu.

*237. Since we plan to go back to Tokyo tonight . . .

Kôñbañ, Tookyoo e káeru tumori dá kara . . .

Tumori means 'intention'. When *tumori dá* (polite form *tumori desu*) follows a verb or a sentence ending with a verb, the whole expression means, 'it is [somebody's] intention to do so-and-so'. The two examples above can be translated literally, 'Today, it is [my] intention to go there for a walk', and 'Because it is [our] intention to return to Tokyo tonight'.

When you mention the person who intends to perform the action, you use a noun with the particle *wa*. For instance:

(a) My neighbor intends to raise vegetables in his garden.

Watakusi no tonari no hito wa, niwa de yasai o tukúru tumori desu.

To say that somebody INTENDED to do something (past tense) you use *tumori dátta* (polite form *tumori désita*). To say that somebody DOESN'T INTEND to do something, you often use *tumori zya arimasén*.

Additional examples:

(b) I had planned to go for a walk, but it rained, so I couldn't go.

Sañpo ni iku tumori désita ga, áme ga hútta kara, iku kotó wa dekimasén desita.

(c) I'm planning to go to town tomorrow and buy some books.

Asitá wa, matí e itte, hōñ o kau tumori desu.

(d) I intend to work at an office in this town.

Watakusi wa, kono mati no zimúsyō de hataraku tumori desu.

(e) I'm not planning to eat at the restaurant this evening.

Kôñbañ wa, ryooríya de tabéru tumori zya arimasén.

(f) After (eating) dinner, I expect to have some beer.

Góhañ o tábete kara, bíiru o nómu tumori desu.

(g) I plan to leave by the 5:32 train.

Gózi sáñzyuu níhuñ no kisyá de tátu tumori desu.

(h) I intend to come back about half past six.

Rokuzi-hañ-góro ni, káette kúru tumori desu.

- (i) I'd been planning to read (a book) at home, but a friend [of mine] came, so we talked.
 (j) I'm planning to buy a fountain pen, so please give me five yen (*lit.* money to the extent of five yen).
 (k) I intend to take the next train that comes [along].

Utí de hón o yómu tumori désita ga, tomodati ga kíta kara, hanasimásita.
Mañnéñhitu o kau tumori dá kara, okane o góeñ kudasái.
Tugt ni kúru kisyá ni noru tumori desu.

Note 8.18. Tokí

- *236. ever since I was a child (*lit.* from child-time)
 *240. when the bus gets to the bank (*lit.* at the time that the bus has come to the front of the bank)

kodomo no tokí kara
básu ga giñkoo no máe e kitá toki ni

Tokí means 'time' or 'occasion' or 'opportunity'. With a modifier before it, it refers to a particular point or period of time. When the modifier is a sentence, *tokí* refers to the time that something happens or happened; in this use it often corresponds to English 'when', as in sentence 240.

Tokí is a time word (Note 3.9). When it refers to the point of time at which something happens or happened, it is sometimes followed by the particle *ni*, sometimes by *wa*, sometimes by nothing at all. The use or omission of *ni* after a time word is optional, and does not affect the meaning. When *tokí* refers to repeated actions ('every time that so-and-so happened') it has the double particles *ni wa*.

After an accented word, *tokí* usually loses its own accent.

The particle *to* at the end of a non-final clause means 'whenever', and refers to a general condition (Note 5.11). *Tokí* usually refers to a particular point or period of time. Notice also that the particle *to* is always preceded by the present tense, whereas *tokí* may have either the present or the past before it.

Additional examples:

- (a) I bought this car when I lived in America.
 (b) When I go to Toyko, I generally go by train.
 (c) While I was reading the magazine, my friend came.

Beikoku ni súnde ita tokí ni, kono zidóosya o kaimásita.
Tookyoo e iku tokí ni wa, taitei kisyá de ikimasu.
Zassi o yónde ita tokí ni, tomodati ga kimásita.

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- (d) I've lived in this town from the time that I [first] came to Japan. *Nihōn e kitá toki kara, kono matí ni súnde imasu.*
- (e) I've been fond of beer ever since I went to school. *Gakkoo e itte ita tokí kara, bíiru ga sukí desu.*
- (f) When the bus got to the top of the hill, Mr. Yamamoto got off. *Básu ga oka no ue e kitá toki ni, Yamamoto-saṅ ga orimásita.*
- (g) When it's cold I sit down near the fire and read my newspaper. *Samúí toki ni wa, hí no sóba ni kosikákete, siṅbuñ o yomimasu.*
- (h) When I worked in the factory I used to make tools. *Koobá de hataraita tokí, doogú o tukurimásita.*
- (i) When I was sick, I took it easy at home. *Byooki no tokí wa, utí de yasúnde imasita.*
- (j) At the time that I came to this town, it was spring. *Kono matí e kitá toki wa, háru desita.*

Note 8.19. *Aida*

*237. We can't walk too long (*lit.* too long an interval). *Añmari nagái aida, saṅpo-suru kotó wa dekimasén.*

In Unit 4 (Note 4.1) you learned *aida* as a place word meaning 'the place between two objects'. In sentence 237 it means 'a period of time'. The basic meaning of *aida*, both as a place word and as a time word, is 'interval'.

When *aida* is modified by a noun phrase with the particle *no*, it means 'for such-and-such a period of time' or 'during such-and-such an interval of time'. Thus, *saṅsyúukaṅ no aida* means 'for (a period of) three weeks'; *yóru no aida* means 'during the night'. When *aida* is modified by a verb or by a sentence ending with a verb, it means 'during the interval that so-and-so happened or was happening', or simply 'when so-and-so happened'. In the second meaning, *aida* is equivalent to *tokí*. For instance, *inaka ni súnde ita aida* means 'while [I] was living in the country', or 'when [I] lived in the country' (equivalent to *inaka ni súnde ita tokí*).

When *aida* refers to an interval of time, it sometimes has the particle *ni*, sometimes *wa*, sometimes no particle at all. Compare the preceding Note.

Additional examples:

- (a) He came during the night. *Yóru no aida ni kimásita.*
- (b) I was sick for three weeks. *Saṅsyúukaṅ no aida byooki désita.*

- | | |
|--|--|
| (c) While I lived in the country,
I often took walks. | <i>Inaka ni súnde ita aida, yóku sañpo-simásita.</i> |
| (d) It snowed while I was asleep. | <i>Nete ita aida ni, yukí ga hurimásita.</i> |
| (e) It's cold during the winter. | <i>Huyú no aida wa, samúí desu.</i> |
| (f) I read the newspaper while
riding on the train. | <i>Kisyá ni notte ita aida ni, siñbuñ o yomimásita.</i> |
| (g) My friend came to the house
while I was away at the office. | <i>Zimúsyo e itte ita aida ni, tomodati ga utí e
kimásita.</i> |
| (h) I can walk to the station in the
space of one hour. | <i>Itizíkañ no aida ni, teisyaba máde arúite iku kotó
ga dekimasu.</i> |

Note 8.20. Verb plus *desyóo*

238. That bus will probably pass near the park.

Ano básu wa, kooeñ no sóba o tóoru desyoo.

241. On that street we can probably take the streetcar
that goes back to Tokyo.

*Sono miti de, Tookyoo e káeru déñsya ni noru kotó ga
dekíru desyoo.*

A verb in the plain present tense followed by *desyóo* (the tentative of the copula) means 'it (or he) probably does or will do or would do so-and-so' or 'so-and-so will probably happen'. *Tóoru desyoo* means 'it probably passes or will pass', *dekíru desyoo* means 'it probably is or will be possible'.

A verb in the plain past tense followed by *desyóo* means 'it (or he) probably did so-and-so' or 'so-and-so probably happened'. *Tóotta desyoo* would mean 'it probably passed' or 'it probably would have passed', *dekíta desyoo* would mean 'it was probably possible' or 'it would probably have been possible'.

A verb with *desyóo* sometimes corresponds to other English expressions: 'I guess so-and-so will happen (or happened)', 'so-and-so may happen (or may have happened)', and the like. In a question, it often means, 'do you suppose that so-and-so will happen (or happened)?' or 'I wonder if so-and-so will happen (or happened)'.

The combination of a verb with *desyóo* is not used to refer to the speaker's own actions. *Iku desyóo* may mean 'he will probably go' or 'they will probably go', but not 'I shall probably go'. To refer to your own future actions, you use either the tentative or the present tense of the verb alone: *ikimasyóo* or *ikimásu* (Notes 7.10, 7.20).

Additional examples;

- (a) Taro will probably get off in front of the school.
- (b) It may rain tomorrow.
- (c) My friend may come tonight.
- (d) You can probably buy pens in that store.
- (e) The train that left here at five minutes to seven probably got to Tokyo about nine o'clock.
- (f) Mr. Tanaka lived a long time in America, so he must know English [pretty] well.
- (g) That train must have stopped at Yokohama.
- (h) My friend has probably gone for a walk.
- (i) It's eleven o'clock. I wonder if Taro is asleep.
- (j) I wonder if you can go as far as the park by bus.

Tároo wa, gakkoo no máe de oríru desyoo.
Asitá wa, áme ga húru desyoo.
Kónbañ wa, tomodatí ga kúru desyoo.
Ano misé de péñ o kau kotó ga dekiru desyoo.
Sittzi gohuñ máe ni koko o deta kisyá wa, kuzi-góro ni Tookyoo e túita desyoo.
Tanaka-sañ wa, nagái aida Beikoku ni súnde ita kara, Eigo ga yóku dekiru desyoo.
Ano kisyá wa, Yokohama de tomatta desyóo.
Tomodati wa, sañpo ni itte iru desyóo.
Zyuuittzi desu ga, Tároo wa nete iru desyóo ka?
Kooen máde básu de iku kotó ga dekiru desyóo ka?

Note 8.21. Particles *ga* and *wa*

- *234. Have you ever gone [there]?
- *235. I've never gone [there].
- *239. We can see [it].
- *237. We can't take a walk.

Itta kotó ga arimásu ka?
Itta kotó wa arimaséñ.
Míru koto ga dekimasu.
Sañpo-suru kotó wa dekimaséñ.

The difference between the particles *ga* and *wa* is a matter of emphasis: *ga* is emphatic, *wa* is unemphatic. A noun with *ga* answers a question or adds new information; a noun with *wa* repeats part of the question or merely announces the topic you are going to talk about (Notes 2.13, 4.4).

As a result of this distinction, it happens that *wa* is more common than *ga* in negative statements. In a negative statement, the emphatic part is usually the predicate—the part that says so-and-so is not true. In sentences 235 and 237, the emphatic parts are *arimaséñ* and *dekimaséñ*.

If somebody asked you, 'What is it that you've never done?' or 'What is it that we can't do?' you might answer as follows:

- | | |
|------------------------------|-------------------------------------|
| (a) I've never gone [there]. | <i>Itta kotó ga arimaséñ.</i> |
| (b) We can't take a walk. | <i>Saño-suru kotó ga dekimaséñ.</i> |

These two sentences have the particle *ga* because here the emphasis is on the noun *kotó* and its modifiers, not on the predicate. But negative statements of this kind are less common than the kind illustrated in sentences 235 and 237.

Additional examples:

- | | |
|---|--|
| (c) I've never ridden on a plane. | <i>Hikóoki ni notta kotó wa arimaséñ.</i> |
| (d) Have you ever been to China? | <i>Sina e itta kotó ga arimásu ka?</i> |
| (e) You can get to the country by car. | <i>Zidóosya de inaka e iku kotó ga dekimasu.</i> |
| (f) I've never talked with a policeman. | <i>Zyúñsa to hanásita koto wa arimaséñ.</i> |
| (g) Did you ever go to that school on top of this hill? | <i>Kono oka no ue ni áru ano gakkoo e itta kotó ga arimásu ka?</i> |

Note 8.22. Particle *no*

234. Have you ever gone to the park in Yokohama? *Yokohama no kooeñ e, itta kotó ga arimásu ka?*

The phrase *Yokohama no kooeñ* corresponds to the English expression 'the park in Yokohama'. The reason for using *no* here is that you need a particle that will make one noun (*Yokohama*) modify another (*kooeñ*). As you know, there is only one particle that will do this: the particle *no*.

Instead of *Yokohama no kooeñ*, you could say also *Yokohama ni áru kooeñ*, literally 'the park that is in Yokohama'. These two kinds of modifiers—a noun phrase with *no*, and a sentence with *áru*—often have about the same meaning.

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Additional examples:

- (a) The book on top of the desk is mine.
- (b) The book on top of the desk is mine.
- (c) I went to a school in Osaka.
- (d) I went to a school in Osaka.
- (e) He works at a bank in this town.
- (f) He works at a bank in this town.

Tukue no ue'no hōn wa, watakusi nó desu
Tukue no ue ni áru kōn wa, watakusi nó desu.
Oosaka no gakkoo e ikimásita.
Oosaka ni áru gakkoo e ikimásita.
Kono mati no giñkoo de hataraitte imasu.
Kono matí ni áru giñkoo de hataraitte imasu.

4. Exercise

A. Here are five questions in Japanese, each one followed by five statements. In each group of statements, there are several that could be used in answer to the question and several that could not. Pick out the sensible answers to each question, and practice both question and answers out loud.

1. *Kyóo wa, náni o suru tumori desu ka?*

- a. *Saño ni iku tumori desu.*
- b. *Háyaku arúku koto ga dekimasu.*
- c. *Byooki dá kara, utí de yasumimasyóo.*
- d. *Tukárete iru kara, sirimasén.*
- e. *Yokohama e itta kotó wa arimasén.*

2. *Áme ga húru hi ni wa, náni o simásu ka?*

- a. *Kooen de asobu kotó ga sukí desu.*
- b. *Utí de yasúnde. hōn o yomimasu.*
- c. *Tomodati no utí e itte, hanasimasu.*

- d. *Samúi to, hí no sóba ni kosikakemasu.*
- e. *Nódo ga kawáite iru kara, tabemasyóo.*

3. *Tookyoo e iku kisyá wa, dóko kara demásu ka?*

- a. *Inaka e iku tumori desu.*
- b. *Zidóosya ni notte, matí o mīru koto ga dekimasu.*
- c. *Dénsya no déru tokoro wa, sántyoo minami no hoo ni arimasu.*
- d. *Ano teisyaba kara demasu.*
- e. *Bīru o nómu koto ga sukí desu.*

4. *Hima dá to, náni o suru kotó ga sukí desu ka?*

- a. *Kisyá ni notte, taitei inaka e ikimasu.*
- b. *Watakusi wa, Nihoñgo o hanásu koto ga dekimasén.*
- c. *Kooen e itte, asobu kotó ga sukí desu.*
- d. *Dénsya wa, uti no sóba o tóoru desyoo.*
- e. *Íma, tabéru koto wa dekimasén.*

5. *Kinóo wa, náni o simásita ka?*

- a. *Kooen de asobu tumori désita ga, áme ga hútta kara, utí de yasumimásita.*
- b. *Íi téñki datta kara, sañpo ni ikimásita.*
- c. *Tukárete ita keredomo, eigákañ e ikimásita.*
- d. *Nihón e itta kotó wa arimasén.*
- e. *Zassi no sita ni áru hón o míru koto wa dekimasén.*

B. In each group of three sentences, pick out the one that fits the situation given in English.

1. You say that you have lived in the city from the time you were a child:

- a. *Kodomo no tokí kara, matí ni súnde imasu.*
- b. *Kodomo wa, kooen de asobu kotó ga sukt desu.*
- c. *Kodomo kara siñbuñ o kaimásita.*

2. You have never lived in the country:

- a. *Matí de hataraité irú kara, inaka ni súmu koto wa dekimasén.*
- b. *Áme ga hútte iru kara, sañpo-suru koto wa dekimasén.*
- c. *Inaka ni súnda koto wa arimasén.*

3. Today you are planning to go to the country:

- a. *Inaka de sañpo-suru kotó ga sukt desu.*
- b. *Kyóo wa, kisyá ni notte, inaka e iku tumori desu.*
- c. *Tugtí ni kúru kisyá ni norimisyóo.*

4. Since you intend to eat at home this evening, you can't stay in the country too long:

- a. *Kónbañ, utí de tabéru tumori dá kara, añmari nagái aida inaka de yasúmu koto wa dekimasén.*
- b. *Hima dá to, inaka e itte, tomodati no utí de tabéru koto ga dekimasu.*
- c. *Téñki ga íi hí ni wa, nagái aida sañpo-suru kotó ga sukt desu.*

5. When the train arrives at the station, let's get off and take the trolley:

- a. *Dénsya wa, teisyaba no sóba o tóoru desyoo.*
- b. *Kisyá ga teisyaba e túita tokí ni, órite kara dénsya ni norimasyóo.*
- c. *Yokohama e iku kisyá no déru teisyaba no sóba de, básu ga tomaru desyóo.*

C. The following sentences are all in the present tense, and all affirmative. For each sentence, make up three other versions: one in the past tense, one negative, and one negative past. For instance, the first sentence means 'I can walk fast'; make up three sentences that will mean 'I COULD walk fast', 'I CAN'T walk fast', and 'I COULDN'T walk fast'. For each version, make all the changes that are necessary in the original sentence.

- 1. *Watakusi wa, háyaku arúku koto ga dekimasu.*
- 2. *Kónbañ, kono hón o yómu tumori desu.*
- 3. *Nihoñgo no hón to zassi o yómu koto ga dekimasu.*

4. *Niwa de yasúmu koto ga suki desu.*
5. *Oosaka e iku hikóoki de noru tumori desu.*
6. *Kisyá no mádo kara, watakusi no hataraita koobá o míru koto ga dekimasu.*
7. *Máiniti sono ryoortya de tabéru koto ga suki desu.*

8. *Tookyoo e kuzi-háñ ni túku koto ga dekimasu.*
9. *Sáñzi ntzyuu róppuñ no kisyá de, koko o déru tumori desu.*
10. *Máiniti gózeñ zyúuzi made, siñdai de siñbuñ o yómu koto ga suki desu.*

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 17B, beginning

1. **MR. YAMAMOTO IS TELEPHONING MR. KIMURA, WHO IS IN THE COUNTRY, TO ASK ABOUT A PROPOSED TRIP.**

Yamamoto: *Watakusi wa, asitá, Oosaka e iku tumori désu.*

*Soko e itta kotó wa arimaséñ ga, /
anáta wa, itta kotó ga áru kara . . .*

Kimura: *Sitúrei desu ga, /
watakusi wa, soko e itta kotó wa arimaséñ.*

*Kyóneñ no háru, iku tumori désita ga, /
byooki ni náttu kara, iku kotó ga dekimaséñ
desita.*

*Anáta wa, watakusi no uti ni súñde iru,
Beikokúziñ o sitte imásu ka?*

Yamamoto: *Hárisu-sañ* desu ka?*

Kimura: *Sóo desu.*

Yamamoto: *Namae o kiita kotó wa arimásu ga, /
hanásita koto wa arimaséñ.*

* *Hárisu* is a Japanese pronunciation of the English name 'Harris'.

Kimura: *Hárisu-sań wa, Oosaka e itta kotó ga áru kara, /
anó hito wa, Oosaka no kotó o, silte iru desyóo.*

Yamamoto: *Watakusi wa, Eigo ga dekimaséń.*

Kimura: *Hárisu-sań wa, Nihońgo ga dekiru kara, /
anáta to, hanásu koto ga dekimasu.*

Yamamoto: *Sore wa íi desu.
Sonó hito ni, Oosaka no kotó o kikimasyóo.*

2. MR. YAMAMOTO IS TELEPHONING MR. HARRIS. AFTER MR. YAMAMOTO HAS INTRODUCED HIMSELF AND EXPLAINED WHY HE IS CALLING, MR. HARRIS CONTINUES.

Harris: *Hikóoki de iku to, háyaku iku kotó ga dekimasu.
Oosaka e iku hikóoki wa, sáńzi nízyuu góhuń ni demasu.*

Yamamoto: *Oosaka e, nánzi ni tukimásu ka?*

Harris: *Nizikań-gúrai kakáru kara, /
gozi-hań-góro ni tukú desyóo.*

Yamamoto: *Oosaka ní wa, dońna hóteru ga arimásu ka?*

Harris: *Sóo desu née.
Íi hóteru mo, warúi hóteru mo, arimasu.
Watakusi ga itta hóteru wa, taiheń íi desita.*

Yamamoto: *Sono hóteru wa, dóko ni arimásu ka?*

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Harris: *Teisyaba kara, yóńtyoo minami no hoo ni áru, sirói tatémono ga, /
watakusi no itta hóteru desu.
Teisyaba no máe kara déru déńsya wa, /
hóteru no sóba o tóoru kara, /
sore ni notte iku to, íi desu.*

Yamamoto: *Sono hoteru no sóba ni, tabemóno no oisti ryooríya ga arimásu ka?*

Harris: *Sore wa arimaséń ga, /
hóteru de, tabéru koto ga dekimasu.*

3. Free Conversation

1. *A is a stranger who has just arrived in Yokohama. He approaches B, a policeman, to ask directions.*

A begs pardon and asks where there is a good cheap hotel.

B says there are some cheap hotels near the station, but they aren't good. There's a very good hotel about ten blocks (-tyoo) south, but it's expensive.

A says he'll go to that hotel, and asks if there's a streetcar that passes near it.

B says yes, the streetcar that leaves from the station passes one block east of the hotel.

A asks where he can get the streetcar.

B says he can get on over there, where that black

car is parked (stopped). He says the next streetcar will leave at five minutes after two.

A thanks him and goes away.

2. *C is a native of Yokohama. He is taking A around the city to show him the sights.*

A asks what that tall red building is.

C asks, which building?

A says, the building over there between the drug-store and the movie theater.

C says that's the bank where he works.

C asks A to look at the park over there. He says he used to come here for a walk every day when he was a child.

A asks what the building is that they just now passed.

C says it's the new post office. It's too small, and he doesn't like it.

A sees a large white building on top of a high hill, and asks what it is.

C says it's a hotel.

A wonders why people would live in a hotel on top of such a high hill.

C doesn't know, but it may be because you can see the city [so] well from there.

C says he's got hungry, and asks if A is hungry too.

A says yes, he is, and asks if C knows any restaurant where they have good food.

C says there's a restaurant near-by, and suggests that they go there now.

A agrees.

3. *Giving directions.*

Each member of the group should draw a plan of an imaginary town, showing a railroad station and a hotel some distance apart, with various other buildings, parks, and so on in between. Then each student, in turn, should tell the group in Japanese how you get from the station to the hotel in his particular town, and what you see on the way. Make the directions as exact as possible, including bus or streetcar routes. If the other members of the group are not clear about the directions they get, they should ask questions about them in Japanese.

PART TWO

UNIT 9

MORE NUMBERS

SECTION A

1. Basic Sentences

Record 18A, beginning

ENGLISH EQUIVALENTS	JAPANESE
letter	<i>tegami</i>
five (letters or documents)	<i>gotuu</i>
write	<i>káku</i>
write five letters	<i>tegami o gotuu káku</i>
242. Today I'm planning to write five letters.	<i>Kyóo, tegami o gotuu káku tumori desu.</i>
how many (sheets)?	<i>náñmai</i>
be necessary	<i>iru</i>
243. How many sheets of paper do you need?	<i>Kami ga náñmai irimásu ka?</i>
seven (sheets)	<i>sittmai</i>
244. I need seven	<i>Sittmai irimasu.</i>
two (long thin objects)	<i>níhoñ</i>
one (long thin object)	<i>íppoñ</i>
even one, as many as one	<i>íppoñ mo</i>
245. I have two fountain pens but I haven't got a single pencil.	<i>Mañnéñhitu wa, níhoñ mótte imasu ga, / eñpitu wa, íppoñ mo, mótte imaseñ.</i>
lend	<i>kasu</i>
246. Please lend me one of [your] fountain pens.	<i>Mañnéñhitu o íppoñ kasite kudasái.</i>

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before writing
247. Before you write your letters, how about a (*lit.* one) cigarette?

smoke (verb)
or (with *tabako* only)
248. No, I don't smoke.

in the interval of writing
borrow
two (books or magazines)
two books
give back
go in order to give back
249. While you're writing your letters, I guess I'll go and return the two books I borrowed yesterday.

Record 18B, beginning

250. How about some beer?

time or place after something
in the time after writing
one (containerful or glassful)
two (containerfuls or glassfuls)
go in order to drink
251. After you've written your letters, let's go and drink a glass of beer.

well then
252. All right, let's do that.

káku máe ni
Tegami o káku máe ni, tabako o ippōn, ikága desu ka?

suu
nómu
Iie. Tabako wa nomimasēn.

káite iru aida ni
kariru (I)
nísatu
nísatu no hōn
káesu
káesi ni iku
Anáta ga tegami o káite iru aida ni, /
watakusi wa, kinoo karita nísatu no hōn o káesi ni
ikimasyōo.

Bíiru wa ikága desu ka?

áto
káita áto de
ippai
níhai
nómi ni iku
Tegami o káita áto de, /
bíiru o ippai nómi ni ikimasyōo.

dé wa
Dé wa soo simasyōo.

2. Practice and Review

3. Notes

Note 9.1. Unit counters and class counters

Here are sixteen different numbers, each one made up of the numeral *ní* (2) plus one of the counters you have learned. Counters in the first two columns were introduced in Units 7 and 8; counters in the third column were introduced in the present Unit.

<i>nieñ</i> 2 yen	<i>niztkañ</i> 2 hours	<i>nituu</i> 2 (letters or the like)
<i>niséñ</i> 2 sen	<i>níhuñ</i> 2 minutes	<i>nísatu</i> 2 (books or the like)
<i>níneñ</i> 2 years	<i>níbyoo</i> 2 seconds	<i>nímai</i> 2 (sheets or the like)
<i>Nigatu</i> February	<i>nízi</i> 2 o'clock	<i>níhoñ</i> 2 (pencils or the like)
<i>nikágetu</i> 2 months	<i>nítyoo</i> 2 cho	<i>níhai</i> 2 (glassfuls or the like)
<i>nisyúukañ</i> 2 weeks		

The numbers in the first two columns refer to various units of money, time, and distance; the unit is expressed by the counter. A number with the counter *-eñ* always means 'so-and-so-many yen'; a number with the counter *-kágetu* always means 'so-and-so-many months'; a number with the counter *-byoo* always means 'so-and-so-many seconds'; and so on. The reference or meaning of such a number is clear from the counter itself, without the need of any other noun to tell what kind of units you are talking about.

The numbers in the third column refer to various objects, such as letters, books, sheets of paper, pencils, and glassfuls of beer. By themselves, all these numbers mean simply 'two'. The counters in this column do not

tell what objects you are talking about, but merely refer in a general way to the class that the objects belong to.

For instance, *nituu* means 'two' when you are talking about any kind of written or printed documents—say letters or notes or telegrams; but unless you have some other noun in the sentence, the number by itself does not tell you what kind of documents you are counting. *Nísatu* means 'two' when you are talking about any kind of bound volumes—say books or magazines or photograph albums; but the number by itself does not tell you what kind of volumes you are talking about. *Nímai* means 'two' when you are talking about anything thin and flat—say sheets of paper or cloth,

postage stamps, playing-cards, maps, or leaves. *Nihoñ* means 'two' when you are talking about anything long and thin and more-or-less cylindrical—say pencils, pens, pins, matches, cigarettes, fingers, arms, legs, or blades of grass. *Nihai* means 'two' when you are talking about containerfuls of anything—say glassfuls of water or beer or milk, cupfuls of tea or coffee, bucketfuls of sand, and so on.

Counters that refer to particular units of money, time, distance, weight, and the like are UNIT COUNTERS. Counters that refer to certain kinds or classes of objects, without naming the object itself, are CLASS COUNTERS. A number with a unit counter needs no other noun to tell what you are counting; a number with a class counter usually accompanies another noun that names the particular objects you are talking about.

Most things are counted in Japanese with numbers containing a class counter. If you want to say 'two

books' or 'two pencils' or 'two' of anything else, you must know what class the objects that you are counting belong to, and what the counter is that refers to this class. If you use the wrong counter, you may have trouble in making yourself understood.

Sometimes you may be in doubt about the right counter to use for a particular kind of object. For instance, magazines are counted with the counter *-satu*, but if you didn't know this, you might think that they were included in the class of thin flat objects (counter *-mai*). The only safe guide is to rely on your memory of the examples you have actually learned.

Here are the numbers from 1 to 10 with each of the five class counters you have learned. The interrogative number for each series is added at the end of the list. Notice that numbers with *-tuu*, *-satu*, *-hoñ*, and *-hai* undergo the changes described in Note 7.12.

<i>ittuu</i>	<i>issatú</i>	<i>ittmai</i>	<i>ippoñ</i>	<i>ippai</i>
<i>nituu</i>	<i>nisatu</i>	<i>nitmai</i>	<i>nithoñ</i>	<i>nithai</i>
<i>sáñtuu</i>	<i>sáñsatu</i>	<i>sáñmai</i>	<i>sáñboñ</i>	<i>sáñbai</i>
<i>yóñtuu</i>	<i>yóñsatu</i>	<i>yóñmai</i>	<i>yóñhoñ</i>	<i>síthai</i>
<i>gotuu</i>	<i>gósatu</i>	<i>gomai</i>	<i>gohoñ</i>	<i>gohai</i>
<i>rokutuu</i>	<i>rokusatú</i>	<i>rokúmai</i>	<i>róppoñ</i>	<i>róppai</i>
<i>sitituu</i>	<i>sitisatú</i>	<i>sittmai</i>	<i>sitthoñ</i>	<i>sitthai</i>
<i>hattuu</i>	<i>hassatú</i>	<i>hattmai</i>	<i>háppoñ</i>	<i>háppai</i>
<i>kyúutuu</i>	<i>kyúusatu</i>	<i>kumai</i>	<i>kyúuhoñ</i>	<i>kyúuhai</i>
<i>zittuu</i>	<i>zissatú</i>	<i>zyúumai</i>	<i>zíppoñ</i>	<i>zíppai</i>
<i>náñtuu?</i>	<i>náñsatu?</i>	<i>náñmai?</i>	<i>náñboñ?</i>	<i>náñbai?</i>

Note 9.2. Numbers before and after nouns

- | | |
|--|---|
| 242. Today I'm planning to write five letters. | <i>Kyóo, tegami o gotuu káku tumori desu.</i> |
| 243. How many sheets of paper do you need? | <i>Kamí ga náñmai irimásu ka?</i> |
| *245. I have two fountain pens. | <i>Mañnéñhitu wa, níhoñ mótte imasu.</i> |
| 246. Please lend me one of [your] fountain pens. | <i>Mañnéñhitu o íppoñ kasite kudasái.</i> |
| *249. I guess I'll go and return the two books I borrowed yesterday. | <i>Kinoo karita nísatu no hón o káesi ri ikimasyóo.</i> |
| *251. Let's go and drink a glass of beer. | <i>Bíru o íppai nómi ni ikimasyóo.</i> |

When a noun has the particle *wa* or *ga* or *o*, a number referring to that noun may stand either before or after it. If it stands before the noun, the number usually has the particle *no* (for instance *nísatu no hón o* in sentence 249); if it stands after the noun, the number follows the particle *wa* or *ga* or *o* (for instance *tegami o gotuu* in sentence 242).

The difference in meaning between these two positions of the number is illustrated by the following pairs of sentences:

- | | |
|--|--|
| (a) Please give me those two books. | <i>Sono nísatu no hón o kudasai.</i> |
| (b) Please give me two of those books. | <i>Sono hón o nísatu kudasai.</i> |
| (c) I wrote the two letters yesterday. | <i>Kinoo nituu no tegami o kakimásita.</i> |
| (d) I wrote two letters yesterday. | <i>Kinoo tegami o nituu kakimásita.</i> |

Sentence (a) means that there are just two books on the table, and you want somebody to give you both of them; sentence (b) means that there are three or more books, and you want somebody to give you two—any two. Sentence (c) refers to two particular letters that have already been mentioned; sentence (d) mentions two letters for the first time.

When a number with the particle *no* stands before a noun, it refers to the total number of objects involved, or implies that the objects have already been mentioned and are therefore known to both speaker and hearer. When a number follows the particle *wa* or *ga* or *o*, it refers to so-and-so-many objects out of a total that may be larger, or implies that the objects have not been mentioned before.

Notice that this difference in meaning holds good only when the particle after the noun is *wa* or *ga* or *o*. If the particle is anything else, the number always stands BEFORE the noun, regardless of meaning. You will have examples of this later on.

Additional examples:

- (e) I smoked ten cigarettes yesterday.
- (f) How many matches have you got?
- (g) I read the three books my friend gave me.
- (h) How many letters did you get?
- (i) Where did you put the four magazines you bought yesterday?
- (j) How many glasses of beer did you drink last night?
- (k) The five pencils I bought today are blue.
- (l) The (one) letter I wrote yesterday wasn't too long.
- (m) The clerk sold seven fountain pens.
- (n) I wrote three letters to my friends.
- (o) Why do you need two fountain pens?
- (p) When I was a child, I used to drink four glasses of milk a day.
- (q) About how many books a year do you read?
- (r) How many sheets of stationery have you got?
- (s) About how many letters can you write in one hour?
- (t) Please give me those three sheets of paper (that are) on the desk.

Kinoo tabako o zippoñ nomimásita.
Mátti ga nánboñ arimásu ka?
Tomodati no kureta sáñsatu no hón o yomimásita.
Anáta wa, tegami o náñtuu moraimásita ka?
Kinoo katta yóñsatu no zassi wa, dóko e okimásita ka?
Sakúbañ, bíru o náñbai nomimásita ka?

Kyóo katta gohoñ no eñpitu wa aói desu.
Kinoo káita ittuu no tegami wa, añmari nágaku arimaséñ dešita.
Teñiñ wa, mañnéñhitu o sítthoñ urimásita.
Tomodati ni, tegami o sáñtuu kakimásita.
Dóo site mañnéñhitu ga níhoñ irimásu ka?
Watakusi wa, kodomo no tokí ni, máiniti gyuuunyuu o síhai nomimásita.
Ittneñ ni, hón o nañsatu-gúrai yomimásu ka?
Anáta wa, biñseñ o náñmai mótte imasu ka?
Itizíkañ ni, tegami o nañtuu-gúrai káku koto ga dekimásu ka?
Tukue no ue ni áru, ano sáñmai no kamí o kudasái.

Note 9.3. Numbers used alone

243. How many sheets of paper do you need?

Kamí ga náñmai irimásu ka?

244. I need seven.

Sitímai irimasu.

A number containing a class counter does not refer to any particular object, but merely to the class to which it belongs. For instance, a number with the counter *-mai* refers to anything that is thin and flat. In order to make it clear that you are talking about sheets of paper (not bedsheets or postage stamps or playing-cards), you must use the noun *kamí* along with the number. However, when the kind of object is already clear from an earlier sentence or from the general situation, a number with a class counter can be used alone, without any noun to name the objects you are talking about.

In sentence 244, there is no noun with *sitímai*, since it is already clear from the preceding question that the flat things you are talking about are sheets of paper. Notice that the number is used in this sentence without a particle; compare Note 7.18.

Additional examples:

(a) How many books are there?—There are eight.

Hón ga nánsatu arimásu ka?—Hassatú arimasu.

(b) How many glasses of milk did they drink?—
They drank six.

*Gyuunyuu o náñbai nomimásita ka?—Róppai
nomimásita.*

(c) How many pencils have you got?—I've got
two.

*Anáta wa, eñpitu o náñboñ mótte imásu ka?—
Níhoñ mótte imasu.*

(d) How many letters do you plan to write?—I
plan to write three.

*Anáta wa, tegami o náñtuu káku tumori desu ka?—
Sáñtuu káku tumori desu.*

Note 9.4. Particle *mo* after a number

*245. I haven't got a single pencil.

Eñpitu wa, íppoñ mo, mótte imaseñ.

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After a number, the particle *mo* has two different meanings. If the predicate is AFFIRMATIVE, *mo* means 'all of' or the like; it implies that the number is higher than you might expect. If the predicate is NEGATIVE, *mo* means 'even' (or 'not even'). Compare these four statements:

- | | |
|-------------------------------------|------------------------------------|
| (a) I waited ten minutes. | <i>Zíppuñ matimásita.</i> |
| (b) I waited all of ten minutes. | <i>Zíppuñ mo matimásita.</i> |
| (c) I didn't wait ten minutes. | <i>Zíppuñ matimaséñ desita.</i> |
| (d) I didn't wait even ten minutes. | <i>Zíppuñ mo matimaséñ desita.</i> |

Sentence (a) is a plain statement of fact. Sentence (b) states the same fact, and in addition shows that you think ten minutes was a long time to wait. Sentence (c) is another plain statement of fact, this time negative. Sentence (d) states the same fact, and in addition shows that you think ten minutes was not a long time to wait.

Additional examples:

- | | |
|---|---|
| (e) Taro hasn't read even one book. | <i>Tároo wa, hón o issatú mo yónda koto wa arimaséñ.</i> |
| (f) This watch cost all of a hundred yen. | <i>Kono tokei wa, hyakúeñ mo simásita.</i> |
| (g) Yesterday I walked all of six hours. | <i>Kinoo rokuzíkañ mo arukimásita.</i> |
| (h) Yesterday I didn't get a single (<i>lit.</i> even one) letter. | <i>Kinoo wa, tegami o ittuu mo moraimaséñ desita.</i> |
| (i) Mr. Tanaka lived in America all of thirty years. | <i>Tanaka-sañ wa, sañzyúuneñ mo Beikoku ni súnde imasita.</i> |

Note 9.5. Particle *ni* after a radical

- *249. I guess I'll go and (*lit.* in order to) return the two books I borrowed yesterday. *Kinoo karita nísatu no hón o káesi ni ikimasyóo.*
- *251. Let's go and (*lit.* in order to) drink a glass of beer. *Bíru o íppai nómi ni ikimasyóo.*

Káesi is the radical of *káesu* 'give back'; *nómi* is the radical of *nómu* 'drink'. The expressions *káesi ni iku* and *nómi ni iku* mean literally 'go in order to give back' and 'go in order to drink'.

Before the verbs *iku* and *kúru*, a radical plus the particle *ni* indicates the PURPOSE for which somebody goes or comes.

Additional examples:

- (a) I've come to buy a book.
- (b) They went to see the new post office.
- (c) Let's go to that restaurant on the corner to eat (a meal).
- (d) Mr. Ito has gone to the factory to work.
- (e) He went to Osaka to sell fountain pens.
- (f) I'll go to my friend's house to borrow a book.
- (g) He went to the drugstore to get some medicine.
- (h) My friend came to talk last night.
- (i) I plan to go to Mr. Yamamoto's house tonight to pay [him] the money.
- (j) I'm going back home to read (a book).

Iiôn o kai ni kimásita.

Atarasti yuubiñkyoku o mí ni ikimásita.

Kádo ni áru, ano ryooriya e, góhañ o tábe ni ikimasyóo.

Itoo-sañ wa, koobá e hataraki ni itte imasu.

Oosaka e, mañnéñhitu o uri ni ikimásita.

Tomodati no utí e, hón o kari ni ikimasyóo.

Kusuriya e kusuri o morai ni ikimásita.

Sakúbañ tomodati ga hanási ni kimásita.

Kónbañ Yamamoto-sañ no utí e, okane o harái ni iku tumori desu.

Utí e hón o yómi ni kaerimasu.

Note 9.6. Particles *wa* and *o* before *ikága desu ka*

250. How about some beer?

Bíiru wa ikága desu ka?

*247. How about a cigarette?

Tabako o íppoñ, ikága desu ka?

The expression *ikága desu ka* was introduced in Unit 1 with the meaning 'How are you?' (sentence 4); but of course it can also mean 'How is it?' In the two sentences quoted here, it has the latter meaning.

When you want to suggest something to a friend ('How about so-and-so?'), you often use *ikága desu ka*. The noun that names what you are suggesting ('some beer' or 'a cigarette' or the like) is mentioned first, with the particle *wa* or *o*. You use *o* if the noun is accompanied by a number, otherwise *wa*.

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Additional examples:

- | | |
|---|--|
| (a) How about some coffee before we go to the office? | <i>Zimúsyo e iku máe ni, koohi wa ikága desu ka?</i> |
| (b) How about a cup of tea before you go back home? | <i>Uti e káeru máe ni, otya o íppai ikága desu ka?</i> |
| (c) How about some fish? | <i>Sakana wa ikága desu ka?</i> |
| (d) How about a glass of milk before you go to bed? | <i>Neru máe ni, gyunyuu o íppai ikága desu ka?</i> |
| (e) How about a beer after we get back from our walk? | <i>Saño kara káette kara, bíiru o íppai ikága desu ka?</i> |

Note 9.7. Time words again: *máe*, *aida*, *áto*

- | | |
|---|--|
| 247. Before you write your letters, how about a cigarette? | <i>Tegami o káku máe ni; tabako o íppoi, ikága desu ka?</i> |
| *249. While you're writing your letters, I guess I'll go and return [some] books. | <i>Anáta ga tegami o káite iru aida ni, watakusi wa, hón o káesi ni ikimasyóo.</i> |
| 251. After you've written your letters, let's go and drink a glass of beer. | <i>Tegami o káita áto de, bíiru o íppai nómi ni ikimasyóo.</i> |

Máe and *aida* are already familiar to you as time words, meaning respectively 'the time before something' and 'the time or interval during something' (Notes 7.15, 8.19). *Áto* is another word of the same kind, meaning 'the time after something'. *Máe* and *aida*, like most time words, have the particle *ni*; *áto* usually has the particle *de*.

In the three examples quoted above, each of these time words has a sentence modifier before it. *Tegami o káku máe ni* means 'in the time before you write letters'; *anáta ga tegami o káite iru aida ni* means 'in the time or interval that you are writing letters'; *tegami o káita áto de* means 'in the time after you have written letters'. Notice how the predicates of these sentence modifiers fit the meaning of the time words that follow them: *máe*, referring to the time before some action is to take place, follows a present-tense verb (with future meaning); *aida*, referring to the interval during which some action is going on, follows a verb phrase; *áto*, referring to the time after some action has already taken place, follows a past-tense verb:

In the meaning 'after doing so-and-so', a past-tense verb plus *áto de* overlaps with a gerund plus *kára* (Note 3.6). Compare the following sentences:

- | | |
|--|---|
| (a) After eating (a meal), I left the house. | <i>Góhañ o tábete kara, utí o demásita.</i> |
| (b) After I ate, he left the house; or After he ate, I left the house. | <i>Góhañ o tábeta áto de, utí o demásita.</i> |

When a gerund plus *kára* is followed by another verb, as in sentence (a), the meaning is usually that the same person performs both actions. When a past-tense verb plus *áto de* is followed by another verb, as in sentence (b), the meaning is often that the two actions are performed by different persons.

Accordingly, if you changed sentence 251 to read *Tegami o káite kara, bíru o íppai nómi ni ikimasyóo*, it would mean either 'After writing my letters, I'll go and drink a glass of beer', or 'After we write our letters, let's go and drink a glass of beer'.

When a verb phrase plus *aida ni* is followed by another verb denoting a simultaneous action, as in sentence 249, the two actions are performed by different persons. The expression with *aida ni* is not used when you are talking about two actions performed simultaneously by the same person.

Additional examples:

- | | |
|---|--|
| (a) While you're away at school, I'm planning to go downtown. | <i>Anáta ga gakkoo e itte iru aida ni, watakusi wa matí e iku tumori desu.</i> |
| (b) Before you leave here, please close the windows. | <i>Koko o déru máe ni, dóozo mádo o símete kudasai.</i> |
| (c) After you've read this letter, let's go have some coffee. | <i>Kono tegami o yónda áto de, koohí o nómi ni ikimasyóo.</i> |
| (d) I'll smoke a cigarette before dinner. | <i>Góhañ o tabéru máe ni, tabako o íppoñ nomimasyóo.</i> |
| (e) While you're eating, I'll read the paper. | <i>Anáta ga góhañ o tábete iru aida ni, watakusi wa sínbuñ o yomimasyóo.</i> |
| (f) After the doctor went back home, I went and bought some medicine. | <i>Isya ga káetta áto de, watakusi wa kusuri o kai ni ikimásita.</i> |

(g) Did you get to the station before the train left?

Kisyá ga déru máe ni, teisyaba e tukimásita ka?

(h) While you were out for a walk, I rested.

Anáta ga sañpo ni itte ita aida ni, watakusi wa yasumimásita.

Note 9.8. *Iru* 'be necessary'

243. How many sheets of paper do you need?

Kamí ga náñmai irimásu ka?

244. I need seven.

Sittmai irimasu.

The verb *iru* 'be necessary' belongs to class II (past *itta*, polite present *irimásu*). Do not confuse it with *iru* 'be', which belongs to class I (past *ita*, polite present *imásu*).

In English we say 'I need so-and-so'; in Japanese you say instead, 'So-and-so is necessary'. For instance, *Kamí ga irimasu* means 'I need some paper' (lit. 'Paper is necessary'). The thing that is necessary is expressed by a noun with the particle *wa* or *ga*. The person to whom something is necessary is expressed by a noun with the same particles. When both nouns are used, one has *wa* and the other has *ga*, depending on emphasis.

The negative *irimasén* (lit. 'it isn't necessary') is often used to mean 'I don't want it'. This expression is felt to be more polite than *hósiku arimasén*. See sentence (f) below.

Additional examples:

(a) I need some money.

Watakusi wa, okane ga irimasu.

(b) I'm the one that needs the money.

Okane wa, watakusi ga irimasu.

(c) How many pencils do you need?

Eñpitu ga náñboñ irimásu ka?

(d) I don't need any pencils.

Eñpitu wa irimasén.

(e) A mechanic needs tools.

Syokkoo wa, doogú ga irimasu.

(f) I've [already] read this book, so I don't want it (lit. need it).

Kono hón wa yónda koto ga áru kara, irimasén.

Note 9.9. Smoking

*247. How about a cigarette?

Tabako o íppoñ, ikága desu ka?

248. No, I don't smoke.

Iie. Tabako wa nomimaséñ.

The general word for 'smoke (tobacco)' is *suu*. *Nómu* is used to mean 'smoke' only after the word *tabako*, as in sentence 248. In this sentence, *suimaséñ* would fit just as well.

Tabako means either 'cigarette' or 'tobacco'. There is also another word for 'cigarette', which you will have no trouble in learning. You might as well know the words for 'cigar' and 'pipe', too:

cigarette.....	<i>makitábako</i>
cigar.....	<i>hamaki</i>
pipe (for smoking).....	<i>páipu</i>

The particle *wa* in sentence 248 marks the topic, as always. It indicates that the word *tabako* is unemphatic. (The sentence means literally, 'As for cigarettes, I don't smoke [them]'.) If you wanted to emphasize the word *tabako*, you would use the particle *o*. The difference between *wa* and *o* is about the same as between *wa* and *ga* (Notes 2.13, 4.4).

Additional examples:

- (a) Do you smoke?
- (b) He smokes.
- (c) He's smoking a cigarette.
- (d) I don't smoke cigars.
- (e) I like to smoke a pipe.
- (f) I usually smoke a cigarette after (eating) a meal.
- (g) I can't stand people who smoke cigars.
- (h) Today I haven't had time to smoke a single cigarette.

Suimásu ka?
Tabako o suimasu; or Tabako o nomimasu.
Makitábako o sutte imasu.
Hamaki wa, suimaséñ.
Páipu o suu kotó ga sukí desu.
Watakusi wa, góhañ o tábeta áto de, taitei
tabako o nomimasu.
Watakusi wa, hamaki o suu hito wa kirai desu.
Kyóo wa, tabako o íppoñ mo suu hima ga
arimaséñ desita.

4. Exercise

A. Each of the following sentences contains one or two blanks for you to fill in. In some sentences the word left out is a noun, in some it is a number. Where you have to fill in a noun, choose one that goes with the number in the same clause; where you have to fill in a number, choose one with a counter that refers to the noun, and use a numeral that seems reasonable to you in that particular sentence. When you have completed the sentences, practice them out loud.

1. *Kyôo wa, — o gotuu moraimásita.*
2. — *o íppoñ môtte imasu.*
3. *Misé de mîta nîsatu no — o kaimasyôo.*
4. — *ga sánmai átta kara, — o sántuu káku koto ga dekimásita.*
5. *Nôdo ga kawáite iru kara, — o íppai nomimasyôo.*
6. *Dóozo, tomodati to watakusi ni — o níhoñ kasite kudasái.*
7. *Kinôo wa, — o zíppoñ suimásita.*
8. *Kyôo wa, tomodati ni — o nituu kakimásita.*
9. *Sakúbañ, gyuunyuu o — nomimásita.*
10. *Kamí ga — áru kara, tegami o — kakimasyôo.*
11. *Máiniti, tabako o — nomimasu.*
12. *Tomodati no utí e itte, karita — no hōñ o kaesimásita.*
13. *Zassi o — kaimásita.*

14. *Watakusi wa, anáta ga káita — no tegami o yomimásita.*

15. *Eñpitu o — to mañnéñhitu o — môtte imasu.*

B. Here are some problems in arithmetic, each one consisting of four statements followed by a question. Read the statements to yourself out loud, keeping track of the numbers; and then answer the question in Japanese. Don't write anything down, unless you need pencil and paper to do the arithmetic.

1. *Watakusi wa, eñpitu o gohoñ môtte imasita.
Kodomo ni, sánboñ yarimásita.
Tomodati kara, yóñhoñ moraimásita.
Moo róppoñ kaimásita.
Watakusi wa, íma, nánboñ môtte imasu ka?*
2. *Watakusi wa, tabako o zíppoñ môtte imasita.
Yóñhoñ suimásita.
Tanaka-sañ ga háppoñ kuremásita.
Yamamoto-sañ ni íppoñ yarimásita.
Watakusi wa, íma, nánboñ môtte imasu ka?*
3. *Watakusi wa, hōñ o zissatú môtte imasita.
Tanaka-sañ ni nîsatu yarimásita.
Moo hassatú kaimásita.
Kodomo ni issatú yarimasita.
Íma, watakusi wa, nánSATU môtte imasu ka?*

4. *Tanaka-saṅ wa, bīru o síhai nomimásita.*
Watakusi wa, níhai nomimásita.
Uéda-saṅ, íppai mo nomimaséñ desita.
Watakusi wa, moo sánbai nomimásita.
Bīru o nánbai kaimásita ka?

5. *Watakusi wa, biñseñ o sítmai mótte imasita.*
Kodomo ni nímai yarimásita.
Tegami o, sánmai no biñseñ ni kakimásita.
Tomodati ga itimai kuremásita.
Íma, watakusi wa, nánmai mótte imasu ka?

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 18B, after first spiral

ENGLISH EQUIVALENTS

one
two
three
four
five
six
seven
eight
nine
ten

JAPANESE

hitótu
hutatú
mittú
yottú
itútu
muttú
nanátu
yattú
kokónotu
tóo

Record 18B, after second spiral

trip
go on a trip

253. I'm planning to take a trip to the country.

238 [9-B]

ryokoo
ryokoo ni iku
Inaka e ryokoo ni iku tumori desu.

suitcase
how many?
take (*lit.* go holding)

254. How many suitcases will you take?

thing
four suitcases
insert
be inserted

255. My things are packed in four bags.

baggage
much *or* many
two (vehicles)
two automobiles

256. Since there's a lot of baggage, I'll go to the station
in two cars.

Record 19A, beginning

one (person)
two (persons)
three (persons)
four (persons)
or

three friends
meet
meet a friend
expectation
expectation of meeting

257. I expect to meet* three friends at the station.

* A better equivalent would be, 'I'm supposed to meet'.

kabañ
íkutu
motte iku

Kabañ o íkutu motte ikimásu ka?

monó
yottú no kabañ
ireru (I)
irete áru

Watakusi no monó wa, yottú no kabañ ni irete arimasu.

nímotu
takusáñ
nídai
nídai no zidóosya

Nímotu ga takusañ áru kara, /
nídai no zidóosya de teisyaba e ikimasu.

hitóri
hutarí
sañníñ
yoníñ
yottarí
sañníñ no tomodati
áu
tomodati ni áu
hazu
áu hazu

Teisyaba de, sañníñ no tomodati ni áu hazu desu.

fruit
 bag
 one bagful
 bring (*lit.* come holding)
 258. One is supposed to bring a bag of fruit.

one person more
 candy
 box
 one boxful
 259. Another will probably bring a box of candy.

what day of the month?
 260. What's the date today?

first day
or
 one day
or
 second day *or* two days
 third day *or* three days
 tenth day *or* ten days
 twelfth day *or* twelve days
or
 twentieth day *or* twenty days

261. Today is the second of August.

two nights
 on the fourth (day)

262. Since it takes two days and two nights, we'll get
 to the country on the fourth.

kudámono
hukuro
hitóhukuro
motte kúru
Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.

moo hitóri
okási
hako
hitóhako
Moo hitóri wa, okási o hitóhako motte kúru desyoo.

náñniti
Kyóo wa, náñniti desu ka?

tuitati
itizitu
itiniti
itiñti
hutuka
mikka
tooká
zyuuniniti
zyuuniñti
hatuka
Kyóo wa, Hatigatu hutuka desu.

hutábañ
yokka ni
Hutuka hutábañ kakáru kara, inaka e yokka ni tukimasu.

2. Practice and Review

240 [9-B]

3. Notes

Note 9.10. Secondary numerals

255. My things are packed in four bags. *Watakusi no monó wa, yottú no kabañ ni irete arimasu.*

The numerals *iti*, *ni*, *san*, etc. are used for most purposes that involve counting, either alone or in combination with various measures. But parallel to these primary numerals there is a series of SECONDARY NUMERALS, running from 1 to 10, with special uses of their own. These are the terms introduced at the beginning of the Basic Sentences in Section B. The interrogative word corresponding to the secondary numerals is *ikutu* 'how many?'.

The chief use of the secondary numerals is to count objects for which there is no special class counter (Note 9.1). This is a large and miscellaneous group, including various articles of furniture, doors and windows, pieces of baggage, towns and cities and countries, and a great

many other things. Even objects for which a special class counter exists are sometimes counted with secondary numerals, if the speaker doesn't know the counter or has forgotten it. (But secondary numerals are never used to refer to units of money, time, distance, weight, and the like, or to living beings.)

The secondary numerals run only as far as 10. When you are talking about objects for which there is no special class counter, and you want to say that there are eleven or more of them, you use the primary numerals without a counter. In other words, the primary numerals, without any counter attached, serve as a continuation of the series of secondary numerals after 10. Compare the following sentences:

- | | |
|----------------------------------|--|
| (a) There are two books here. | <i>Koko ni, hón ga ntsatu arimasu.</i> |
| (b) There are twelve books here. | <i>Koko ni, hón ga zyuunísatu arimasu.</i> |
| (c) There are two desks here. | <i>Koko ni, tukue ga hutatú arimasu.</i> |
| (d) There are twelve desks here. | <i>Koko ni, tukue ga zyuuní arimasu.</i> |

Sentences (a) and (b) tell how many books there are; 'two' and 'twelve' are expressed by combinations of primary numerals plus the counter *-satu*. Sentences (c) and (d) tell how many desks there are; desks are among the objects for which there is no special counter. Accordingly, 'two' is *hutatú* (a secondary numeral); and 'twelve' is *zyuuní* (primary numerals without a counter attached).

The secondary numerals (and the primary numerals without a counter that substitute for them above 10) are used exactly like the numbers you have already learned. When a noun with the particle *wa*, *ga*, or *o* is accompanied by a secondary numeral, the numeral may stand either before the noun, with *no*, or after the particle. The difference between the two positions is the one that was discussed in Note 9.2. Compare the following sentences with (c) and (d) above:

- | | |
|--------------------------------|--|
| (e) THE two desks are here. | <i>Hutatú no tukue wa, koko ni arimasu.</i> |
| (f) THE twelve desks are here. | <i>Zyuuntí no tukue wa, koko ni arimasu.</i> |

As was mentioned in Note 9.2, you have this choice between two positions for a number only when the particle after the noun is *wa*, *ga*, or *o*. If it is anything else, the number (or secondary numeral) always precedes the noun. Notice the expression *yottú no kabañ ni* in sentence 255. This may mean either 'in four suitcases' or 'in THE four suitcases'.

Additional examples:

- | | |
|---|--|
| (g) How many windows are there in your room?—There are three. | <i>Anáta no heyá ni wa, mádo ga íkutu arimásu ka?</i>
— <i>Mittú arimasu.</i> |
| (h) The two suitcases are in the car. | <i>Hutatú no kabañ ga zidóosya no náka ni arimasu.</i> |
| (i) I went to two movie theaters last night. | <i>Sakúbañ, hutatú no eigákañ e ikimásita.</i> |
| (j) The salesman sold four watches. | <i>Teñiñ wa, tokei o yottú urimásita.</i> |
| (k) I plan to take three suitcases to the station. | <i>Watakusi wa, teisyaba e kabañ o mittú motte iku tumori desu.</i> |
| (l) I put the fruit in five boxes. | <i>Itútu no hako ni, kudámono o iremásita.</i> |
| (m) There are two railroad stations in this town. | <i>Kono mattí ni wa, teisyaba ga hutatú arimasu.</i> |
| (n) Mr. Yamamoto's room hasn't got even one window. | <i>Yamamoto-sañ no heyá ni wa, mádo wa hitótu mo arimasén.</i> |

Note 9.11. Numbers with secondary numerals

258. One [friend] is supposed to bring a bag of fruit. *Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*
259. Another will probably bring a box of candy. *Moo hitóri wa, okási o hitóhako motte kúru desyoo.*
*262. Since it takes two days and two nights . . . *Hutuka hutábañ kakáru kara . . .*

The numbers you have learned up to this point are made up of a primary numeral (*ití, ní, sañ*, etc.), or a string of such numerals, plus a bound form called a counter. There are also numbers based on the secondary numerals. These are made up of a bound form corresponding to the numeral, plus an ordinary noun. You have already met three examples: *hitóhukuro* 'one bagful' (from *hukuro* 'bag'), *hitóhako* 'one boxful' (from *hako* 'box'), and *hutábañ* 'two nights' (from *bañ* 'night').

The following list shows the secondary numerals, and the bound forms corresponding to them which are used in numbers of this kind:

1	<i>hitótu</i>	<i>hito-</i>	6	<i>muttú</i>	<i>mu-</i>
2	<i>hutatú</i>	<i>huta-</i>	7	<i>nanátu</i>	<i>nana-</i>
3	<i>mittú</i>	<i>mi-</i>	8	<i>yattú</i>	<i>ya-</i>
4	<i>yottú</i>	<i>yo-</i>	9	<i>kokónotu</i>	<i>kokono-</i>
5	<i>itútu</i>	<i>itu-</i>	10	<i>tóo</i>	<i>to-</i>

The nouns which are combined with these bound forms sometimes retain their original meaning in the combination (as in the case of *bañ* 'night'), sometimes have a meaning slightly different. Notice that the numbers containing *hukuro* and *hako* are NOT used to count bags and boxes, but bagfuls and boxfuls.

Not all nouns are combined with these bound forms. Here is a list of the ones that occur most commonly in such combinations:

<i>así</i>	foot or leg (for counting steps or paces, not legs)
<i>bañ</i>	night (for counting nights)
<i>hako</i>	box (for counting boxfuls, not boxes)
<i>heyá</i>	room (for counting rooms)

hukuro bag (for counting bagfuls, not bags)
kiré slice (for counting slices or pieces cut from anything, like bread
or meat or cloth)
kumi group or class (for counting sets of matched objects, like dishes or
tools)
sara dish (for counting dishfuls of food, not dishes)
sazí spoon (for counting spoonfuls, not spoons)
soroi set (for counting sets of things, suits of clothes, etc.)
tába bundle or bunch (for counting things that come in bunches, like
some vegetables and flowers)
tukí month or moon (for counting months; equivalent to the counter
-kágetu used with primary numerals)

Numbers of this kind, composed of a secondary numeral in its bound form plus an ordinary noun, are used in the sentence like any other number. Notice the way the three numbers are used in the sentences quoted above.

Except for numbers with *bañ* 'night', most numbers of this kind are rarely used with numerals higher than 4 or 5. It is perfectly possible to make up a form like *nanákire* 'seven slices', but actually such a form is rarely met with in conversation.

In the exceptional case, when it is necessary to use a numeral higher than 10 in a number of this kind, you use the primary numerals. *Zyuuníbañ* means 'twelve nights'.

Additional examples:

- | | |
|--|--|
| (a) It takes three nights from here to Osaka
by train. | <i>Koko kara Oosaka máde, kisyá de míbañ kakarimasu.</i> |
| (b) He brought two boxes of candy. | <i>Okási o hutáhako motte kimásita.</i> |
| (c) He brought the two boxes of candy. | <i>Hutáhako no okási o motte kimásita.</i> |
| (d) I ate a slice of bread before going to
bed last night. | <i>Sakúbañ, neru máe ni, páñ o hitókire tabemásita.</i> |
| (e) Please take one spoonful of this medi-
cine at six o'clock. | <i>Rokúzi ni, kono kusuri o hitósazi nónde kudasai.</i> |

- | | |
|---|---|
| (f) He gave the children five boxes of candy. | <i>Kodomo ni okási o itúhako yarimásita.</i> |
| (g) Please bring four bags of fruit. | <i>Kudámono o yohukuro motte kíte kudasai.</i> |
| (h) Please bring me a plate of fish. | <i>Sakana o hitósara motte kíte kudasai.</i> |
| (i) I'm planning to buy five bags of tea. | <i>Otya o itúhukuro kau tumori desu.</i> |
| (j) He read eight books in the space of one month. | <i>Hitótuki no aida ni, hón o hassatú o yomimásita.</i> |
| (k) I can't walk (even) one step. | <i>Hitóasi mo arúku koto wa dekimasén.</i> |
| (l) Where are the two packs of cigarettes I bought yesterday? | <i>Kinoo katta hutáhako no tabako wa, dóko ni arimásu ka?</i> |

Note 9.12. Counting people

- | | |
|---|---|
| 257. I'm supposed to meet three friends at the station. | <i>Teisyaba de, sañntñ no tomodati ni áu hazu desu.</i> |
| 258. One is expected to bring a bag of fruit. | <i>Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.</i> |

The series of numbers used to count human beings is irregular. Some of them are ordinary numbers, composed of primary numerals plus the counter *-niñ*. Others are based on the secondary numerals. Here is a list of these numbers from 1 to 10:

<i>hitóri</i>	1 person	<i>rokúniñ</i>	6 persons
<i>hutarí</i>	2 persons	<i>sitñniñ</i>	7 persons
<i>sañntñ</i>	3 persons	<i>hatñniñ</i>	8 persons
<i>yontñ</i> or <i>yottarí</i>	4 persons	<i>kuntñ</i> or <i>kyúuniñ</i>	9 persons
<i>goníñ</i>	5 persons	<i>zyúuniñ</i>	10 persons

Beyond 10, you use only ordinary numbers, made up of a string of primary numerals plus the counter *-niñ*. Thus 'eleven persons' is *zyuuitñniñ*, 'twelve persons' is *zyuuntñniñ*, 'twenty persons' is *nizyúuniñ*.

Additional examples:

- (a) There are two soldiers (riding) in the car parked in front of the station.
- (b) The four sailors standing on that corner are probably English.
- (c) There are five Japanese living in the house next door to me.
- (d) The three children playing in the garden are Mr. Tanaka's.
- (e) When the streetcar got to (the front of) the park, eight people got off.

Teisyaba no máe de tomatte iru zidóosya ni wa, heitai ga hutari notte imasu.
Ano kádo ni tátte iru yonín no súihei wa, Eikokúziñ desyoo.
Watakusi no tonari no uti ni wa, Nihonziñ ga gonín súnde imasu.
Niwa no náka de asonde iru sañniñ no kodomo wa, Tanaka-sañ nó desu.
Kooen no máe e dénsya ga kíta toki ni, hatíniñ orimásita.

Note 9.13. Counting days

260. What's the date today?

261. Today is the second of August.

262. Since it takes two days and two nights, we'll get to the country on the fourth.

Kyoo wa, nániniti desu ka?

Kyoo wa, Hatigatu hutuka desu.

Iituka hutábañ kakáru kara, inaka e yokka ni tukimasu.

The series of numbers used to count days is also irregular. Some are composed of primary numerals plus a counter, others are based on the secondary numerals, a few are combinations of both systems. You had better memorize these numbers up to 31, since you will need them for giving dates.

tuitati or *itizitu*..... 1st day (of the month)
itiniti or *itiñti*..... 1 day
hutuka..... 2 days or 2nd day

mikka..... 3 days or 3rd day
yokka..... 4 days or 4th day
ituka..... 5 days or 5th day
muika..... 6 days or 6th day
nanoka or *nanuka*..... 7 days or 7th day
yooka..... 8 days or 8th day
kokonoka..... 9 days or 9th day
tooká..... 10 days or 10th day
zyuuitiniti or *zyuuitiñti*..... 11 days or 11th day
zyuuniniti or *zyuuniñti*..... 12 days or 12th day

<i>zyuusánniti</i> or <i>zyuusáñti</i>	13 days or 13th day
<i>zyúuyokka</i>	14 days or 14th day
<i>zyuugóniti</i> or <i>zyuugóñti</i>	15 days or 15th day
<i>zyuurokuniti</i> or <i>zyuurokuñti</i>	16 days or 16th day
<i>zyuusitiniti</i> or <i>zyuusitiñti</i>	17 days or 17th day
<i>zyuuhatiniti</i> or <i>zyuuhatiñti</i>	18 days or 18th day
<i>zyúukuniti</i> or <i>zyúukuñti</i>	19 days or 19th day
<i>hatuka</i>	20 days or 20th day
<i>nízyuu itiniti</i> or <i>nízyuu itiñti</i>	21 days or 21st day
<i>nízyuu niniti</i> or <i>nízyuu niñti</i>	22 days or 22nd day
<i>nízyuu sánniti</i> or <i>nízyuu sáñti</i>	23 days or 23rd day
<i>nízyuu yokka</i>	24 days or 24th day
<i>nízyuu góniti</i> or <i>nízyuu góñti</i>	25 days or 25th day
<i>nízyuu rokuniti</i> or <i>nízyuu rokuñti</i>	26 days or 26th day
<i>nízyuu sitiniti</i> or <i>nízyuu sitiñti</i>	27 days or 27th day
<i>nízyuu hatiniti</i> or <i>nízyuu hatiñti</i>	28 days or 28th day
<i>nízyuu kúniti</i> or <i>nízyuu kúñti</i>	29 days or 29th day
<i>sañzyúuniti</i> or <i>sañzyúuñti</i>	30 days or 30th day
<i>sañzyuu itiniti</i> or <i>sañzyuu itiñti</i>	31 days or 31st day

Notice the following points:

(1) There are separate words for 'first day (of the month)' and for 'one day'. All the other expressions in this list are used both to tell HOW MANY DAYS you mean and to tell WHICH DAY (of the month). Notice that *hutuka* means 'two days' in sentence 262, but 'the second day' in sentence 261.

(2) Most of the numbers in this list are made up of primary numerals (*ití, ní, sañ*, etc.) plus the unit counter *-niti*. In rapid speech, this counter is pronounced *-ñti*. *Itiniti* and *itiñti* mean the same thing, but *itiñti* is more informal.

(3) The numbers from 2 to 10, ending in *-ka*, are based on the bound forms of the secondary numerals (Note 9.11); but most of them are so changed that the only way to remember them is to learn them as entirely separate words. The number for 20 days (*hatuka*) belongs to the same set.

(4) The numbers for 14 days and 24 days (*zyúuyokka, nízyuu yokka*) are combinations of primary and secondary numerals. They interrupt the otherwise regular series of numbers containing the counter *-niti*.

(5) The words for 'first day' (*tuitati, itíztu*) are not numbers. They are ordinary nouns that happen to have this meaning. Just as there is a special term for the first day of the month, there is also a special term for the last day, whether this is the 28th, the 30th or the 31st: *misoka*. The last day of the year is called *oomísoka*. These two words are used chiefly in commercial talk, on bills, and so on.

The interrogative number corresponding to this series is *nánniti* or *náñti*, meaning both 'how many days?' and 'which day (of the month)?'.

Additional examples:

- | | |
|--|---|
| (a) There are seven days in a week. | <i>Issyúukañ ni wa, nanuka arimasu.</i> |
| (b) It takes about fourteen days from America to Japan by ship. | <i>Beikoku kára Nihón made, húne de zyuuyokka-gúrai kakarimasu.</i> |
| (c) I was sick, so I stayed (<i>lit. was</i>) in bed at home three days. | <i>Byooki dátta kara, mikka uti de nete imásita.</i> |
| (d) I read five books in five days. | <i>Ituka no aida ni, hón o gósatu yomimásita.</i> |
| (e) October has thirty-one days. | <i>Zyuugatú ni wa, sánzyuu itiní arimasu.</i> |

Note 9.14. Dates

261. Today is the second of August.

Kyóo wa, Hatigatu hutuka desu.

*262. We'll get to the country on the fourth.

Inaka e yokka ni tukimasu.

To tell what day of the month it is, you simply use a number from the list given in the preceding Note. For example:

- | | |
|------------------------------------|---------------------------------------|
| (a) It's the first (of the month). | <i>Tuitati desu or Ittziitu desu.</i> |
| (b) Today is the 6th. | <i>Kyóo wa muika desu.</i> |
| (c) It was the 15th. | <i>Zyuugóniti desita.</i> |

If you mention both the month and the day of the month, you put the month first:

- | | |
|---|---|
| (d) It's the 3rd of May. | <i>Gógatu mikka desu.</i> |
| (e) Today is the 18th of June. | <i>Kyóo wa, Rokugatu zyuuhatiñti desu.</i> |
| (f) Yesterday was the 28th of December. | <i>Kinóo wa, Zyuunigatú nízzyuu hatiñti desita.</i> |

If you mention the year along with the month and the day, you put the year first:

- | | |
|-----------------------------------|---|
| (g) It's the 13th of April, 1945. | <i>Sén kyúuhyaku yónzyuu goneñ Sigatú zyuusáñniti desu.</i> |
|-----------------------------------|---|

(h) I arrived in America on September 10th, 1936.

*Sēn kyūuhyaku sānzyuu rokúneñ Kúgatu tooka ni,
Beikoku e tukimásita.*

(i) I'm supposed to leave here on January 9th, 1946.

*Sēn kyūuhyaku yōnzyuu rokúneñ Itigatú kokonoka ni,
koko o déru hazu desu.*

Notice that when you give a date, the words for the year, the month, and the day are all strung together without any particles between them.

Additional examples:

(j) Tomorrow is the 24th.

Asitá wa, nízzyuu yokka desu.

(k) Mr. Ito left Japan on the 7th of July, 1895.

*Itoo-sañ wa, sēn happyakú kyūuzyuu goneñ Sitigatú
nanuka ni, Nihōn o demásita.*

(l) I'm supposed to meet my friend in Yokohama on the 8th.

Yooka ni, Yokohama de tomodati ni áu hazu desu.

(m) How many days is it from February 25th to March 3rd?

*Nigatu nízzyuu gōnti kara, Sāngatu mikka máde, náñniti
arimásu ka?*

(n) I've lived in this house since October 1st, 1929.

*Sēn kyūuhyaku nízzyuu kuneñ Zyuugatú tuitati kára,
kono uti ni súnde imasu.*

Note 9.15. Quantity words: *takusāñ*

*256. Since there's a lot of baggage . . . *Nímotu ga takusāñ áru kara . . .*

The noun *takusāñ*, meaning 'much' or 'many', is used in a sentence just like a number. When it is used alone, it is never followed by the particle *ga* or *o*; and when it accompanies a noun with the particle *wa*, *ga*, or *o*, it stands either before the noun, with *no*, or after the particle (as in sentence 256).

Nouns of this kind, that behave in the sentence like numbers, are called QUANTITY WORDS. You will meet more of them later on.

Additional examples:

- | | |
|---|---|
| (a) There are a lot of chairs in this room, aren't there? | <i>Kono heyá ni wa, isu ga takusáñ arimasu née.</i> |
| (b) He can't drink much beer. | <i>Anó hito wa, bíiru o takusañ nómu koto wa dekimaséñ.</i> |
| (c) There are a lot of people working in that factory. | <i>Ano koobá de wa, takusañ no hito ga hataraité imasu.</i> |
| (d) There are a lot of people working in that factory. | <i>Ano koobá de wa, hito ga takusáñ hataraité imasu.</i> |
| (e) There are a lot of cars parked in front of the station. | <i>Teisyaba no máe ni wa, takusañ no zidóosya ga tomatte imasu.</i> |
| (f) There are a lot of cars parked in front of the station. | <i>Teisyaba no máe ni wa, zidóosya ga takusañ tomatte imasu.</i> |
| (g) I've got a lot [of them]. | <i>Watakusi wa, takusañ mótte imasu.</i> |
| (h) There's a lot [of it] here. | <i>Koko ni wa, takusañ arimasu.</i> |

Note 9.16. Additional unit counters

So far you have learned twelve unit counters and seven class counters:

UNIT COUNTERS	CLASS COUNTERS
-byoo.....for seconds	-dai.....for vehicles
-eñ.....for yen	-hai.....for containerfuls
-gatu.....for month-names	-hoñ.....for long thin objects
-huñ.....for minutes	-mai.....for flat thin objects
-kágetu.....for months	-niñ.....for persons
-neñ.....for years	-satu.....for volumes
-niti.....for days	-tuu.....for written documents
-señ.....for sen	
-syúukañ.....for weeks	
-tyoo.....for cho (119 yds.)	
-zi.....for time	
-zikañ.....for hours	

Other counters of both kinds will occur in later Units. When a new counter is introduced, you will usually find in the Notes a list of numbers from 1 to 10 containing the counter. At this point we shall give several unit counters that you will find useful. You can learn them without any trouble, since most of them are easy to remember.

Weight and length or distance are usually expressed in Japan in terms of the METRIC SYSTEM, which is also used in France, Germany, and many other countries. Here are six Japanese counters referring to weight and length, with their value in metric units and the equivalent in American units:

- <i>gúramu</i>	1 gram.....	about 0.035 ounce
- <i>kirogúramu</i> or - <i>kiro</i>	1 kilogram = 1000 grams.....	about 2.2 pounds
- <i>méetoru</i>	1 meter.....	about 39 inches
- <i>kiroméetoru</i> or - <i>kiro</i>	1 kilometer = 1000 meters.....	about 0.6 mile
- <i>séñti</i>	1 centimeter = 1/100 meter.....	about 0.4 inch
- <i>miri</i>	1 millimeter = 1/1000 meter.....	about 0.04 inch

Both -*kirogúramu* and -*kiroméetoru* are usually abbreviated to -*kiro*. The sentence as a whole or the general situation makes it clear which one is meant.

The following four counters are taken over from English. They are simply the Japanese pronunciations of English 'pound', 'mile', 'dollar', and 'page':

- <i>pôndo</i>	for pounds
- <i>máiru</i>	for miles
- <i>doru</i>	for American dollars
- <i>péizi</i>	for pages

Here are the numbers from 1 to 10 with each of these ten counters. Notice that the foreign counters beginning with *k* do not have the same effect on a preceding numeral as ordinary native counters with the same initial, except that *zyúu* is changed to *zik-*. Notice further that *zyúu* is changed to *zip-* before counters beginning with *p*. (Compare Note 7.12).

<i>itigúramu</i>	<i>itikirogúramu</i>	<i>itikiro</i>	<i>itiméetoru</i>	<i>itikiroméetoru</i>
<i>nigúramu</i>	<i>nikirogúramu</i>	<i>nikiro</i>	<i>niméetoru</i>	<i>nikiroméetoru</i>
<i>sañgúramu</i>	<i>sañkirogúramu</i>	<i>sañkiro</i>	<i>sañméetoru</i>	<i>sañkiroméetoru</i>
<i>yoñgúramu</i>	<i>yoñkirogúramu</i>	<i>yoñkiro</i>	<i>yoñméetoru</i>	<i>yoñkiroméetoru</i>
<i>gogúramu</i>	<i>gokirogúramu</i>	<i>gokiro</i>	<i>goméetoru</i>	<i>gokioroméetoru</i>
<i>rokugúramu</i>	<i>rokukirogúramu</i>	<i>rokukiro</i>	<i>rokméetoru</i>	<i>rokukioroméetoru</i>
<i>sitigúramu</i>	<i>sitikirogúramu</i>	<i>sitikiro</i>	<i>sitiméetoru</i>	<i>sitikiroméetoru</i>
<i>hatigúramu</i>	<i>hatikirogúramu</i>	<i>hatikiro</i>	<i>hatiméetoru</i>	<i>hatikiroméetoru</i>
<i>kyuugúramu</i>	<i>kyuukirogúramu</i>	<i>kyuukiro</i>	<i>kyuuméetoru</i>	<i>kyuukioroméetoru</i>
<i>zyuugúramu</i>	<i>zikkirógúramu</i>	<i>zikkiro</i>	<i>zyuuméetoru</i>	<i>zikkioroméetoru</i>

<i>isséñti</i>	<i>itímiri</i>	<i>itipóñdo</i>	<i>itimáiru</i>	<i>itídoru</i>	<i>itipéizi</i>
<i>niséñti</i>	<i>nímiri</i>	<i>nipóñdo</i>	<i>nimáiru</i>	<i>nídoru</i>	<i>nipéizi</i>
<i>sañséñti</i>	<i>sáñmiri</i>	<i>sañpóñdo</i>	<i>sañmáiru</i>	<i>sáñdoru</i>	<i>sañpéizi</i>
<i>yoñséñti</i>	<i>yóñmiri</i>	<i>yoñpóñdo</i>	<i>yoñmáiru</i>	<i>yóñdoru</i>	<i>yoñpéizi</i>
<i>goséñti</i>	<i>gómiri</i>	<i>gopóñdo</i>	<i>gomáiru</i>	<i>gódoru</i>	<i>gopéizi</i>
<i>rokuséñti</i>	<i>rokúmiri</i>	<i>rokpóñdo</i>	<i>rokmáiru</i>	<i>rokúdoru</i>	<i>rokpéizi</i>
<i>sitiséñti</i>	<i>sitímiri</i>	<i>sitipóñdo</i>	<i>sitimáiru</i>	<i>sitídoru</i>	<i>sitipéizi</i>
<i>hasséñti</i>	<i>hatímiri</i>	<i>hatipóñdo</i>	<i>hatimáiru</i>	<i>hatídoru</i>	<i>hatipéizi</i>
<i>kyuuséñti</i>	<i>kyúumiri</i>	<i>kyuupóñdo</i>	<i>kyuumáiru</i>	<i>kyúudoru</i>	<i>kyuupéizi</i>
<i>zisséñti</i>	<i>zyúumiri</i>	<i>zippóñdo</i>	<i>zyuumáiru</i>	<i>zyúudoru</i>	<i>zippéizi</i>

Note 9.17. Verb phrases with *áru*

255. My things are packed in four bags.

Watakusi no monó wa, yottú no kabañ ni irete arimasu.

You are familiar with verb phrases consisting of a gerund plus *iru* (*imásu*). The meaning of such a phrase is either that somebody or something IS DOING so-and-so, or HAS DONE so-and-so (Notes 3.7, 8.5). Sentence 255 introduces a new kind of verb phrase, consisting of a gerund plus *áru* (*arimásu*).

The verb *ireru* means literally 'insert'. *Irete arimásu* means literally 'they are in a state of having been inserted'—that is, 'they have been inserted' or 'they are packed'.

252 [9-B]

The verb before *áru* in a phrase of this kind is always TRANSITIVE—that is, it is a verb which can be preceded by a direct object, a noun with the particle *o*. *Ireru* is transitive, because you can say *Monó o iremárita* ‘I packed [my] things’. When the gerund of a transitive verb is followed by *áru*, the phrase means that some inanimate object is in a state or condition resulting from somebody’s action, or, more simply, that it has been affected by the action.

Additional examples:

(a) This letter is written on blue paper.

Kono tegami wa, aói kamí ni káite arimasu.

(b) My baggage has been put into the car.

Watakusi no nímotu wa, zidóosya no náka ni irete arimasu.

(c) The fruit is [all] bought, but the bread and the vegetables haven’t been bought [yet]

Kudámono wa katte arimásu ga, páñ to yasai wa katte arimaséñ.

(d) The baggage has been brought here.

Nímotu wa, koko e motte kíte arimasu.

(e) The windows in your room must be open.

Anáta no heya no mádo wa, akete áru desyoo.

Note 9.18. Verb phrases: ‘take’ and ‘bring’

254. How many suitcases will you take?

Kabañ o íkutu motte ikimásu ka?

258. One [friend] is supposed to bring a bag of fruit.

Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.

The verb phrases *motte iku* and *motte kúru* mean literally ‘go holding’ and ‘come holding’. They correspond in meaning to English ‘take’ and ‘bring’, but only when these words refer to taking or bringing something from one place to another. They are not used of taking or bringing a living being, and of course they are not used like the English words in such expressions as ‘take time’ (*kakáru*), ‘take a look’ (*míru*), or ‘Why bring that up?’

Notice that in these phrases, the gerund *mótte* (from *mótu*) loses its accent.

Additional examples:

(a) Please take these three books to my friend.

Kono sáñsatu no hón o, tomodati no tokoro e motte itte kudasái.

(b) Please bring me a glass of water.

Mizu o íppai motte kíte kudasai.

- (c) He took eight pencils to the office.
- (d) I brought home three boxes of stationery.
- (e) Please bring me the black fountain pen on the desk.

*Eñpitu o háppoñ zimúsyō e motte ikimásita.
Watakusi wa, biñseñ o mihako uti e motte kimásita.
Tukue no ue ni áru kurói mañnéñhitu o motte
kíte kudasai.*

Note 9.19. Particle *ni* before *áu*

257. I'm supposed to meet three friends at the station. *Teisyaba de, sañntñ no tomodati ni áu hazu desu.*

Tomodati ni áu means 'meet a friend' or 'meet [some] friends'. When the verb *áu* is preceded by a noun telling WHOM somebody meets, that noun has the particle *ni*.

Additional examples:

- (a) Have you ever met my friend?
- (b) Yesterday I met Mr. Tanaka in front of the bank.
- (c) Where shall I meet you?
- (d) I was supposed to meet Mr. Ito at the post office, but it rained so I didn't go to meet [him].
- (e) What shall we do after we meet our friend?

*Watakusi no tomodati ni átta koto ga arimásu ka?
Kinoo, giñkoo no máe de, Tanaka-sañ ni aimásita.
Dóko de anáta ni aimasyóo ka?
Yuubiñkyoku de Itoo-sañ ni áu hazu désita ga,
áme ga hútta kara, ái ni ikimaséñ desita.
Tomodati ni átte kara, náni o simasyóo ka?*

Note 9.20. *Hazu*

257. I'm supposed to meet three friends at the station. *Teisyaba de, sañntñ no tomodati ni áu hazu desu.*

258. One is supposed to bring a bag of fruit. *Hitóri wa, kudámono o hitóhukuro motte kúru hazu desu.*

Hazu is a noun meaning something like 'expectation'. When it is preceded by a sentence modifier, the expression means that somebody IS SUPPOSED TO DO so-and-so. *Hazu* differs from *tumori* (Note 8.17) in referring to what somebody else expects you to do, not to what you intend to do yourself. Compare these two sentences:

- (a) I expect to go to the country in September. *Kúgatu ni inaka e iku tumori desu.*
- (b) I'm supposed to go to the country in September. *Kúgatu ni inaka e iku hazu desu.*

254 [9-B]

In sentence (a), the speaker tells of his own intention: he plans to go to the country, but he doesn't know yet whether he can go. In sentence (b), the speaker tells what somebody else expects him to do: whether he wants to or not, it is a reasonable expectation that he will go to the country in September.

Additional examples:

- | | |
|--|--|
| (c) I'm supposed to leave here by the 2:56 (p.m.) train. | <i>Gógo sáñzi yoñpuñ máe no kisyá de, koko o tátu hazu desu.</i> |
| (d) My friend is supposed to come [over] tonight for a visit. | <i>Kónbañ tomodati ga asobi ni kúru hazu desu.</i> |
| (e) I'm supposed to meet two sailors in front of the bookstore on the corner. | <i>Kádo no hoñya no máe de, hutari no súihei ni áu hazu desu.</i> |
| (f) The magazine I borrowed from my friend is supposed to be on the desk. | <i>Tomodati kara karita zassi wa, tukue no ue ni áru hazu desu.</i> |
| (g) I was supposed to go downtown yesterday, but I was sick, so I didn't go. | <i>Kinoo matí e iku hazu désita ga, byooki dátta kara, ikimaséñ desita.</i> |
| (h) He lived for a long time in America, so I expect he knows English [pretty] well. | <i>Anó hito wa nagái aida Beikoku ni súñde ita kara, Eigo ga yóku dekíru hazu desu.</i> |
| (i) The train that left here at half past eight is supposed to have got to Tokyo at 11:15. | <i>Hatizi-háñ ni koko o deta kisyá wa, zyuuittzi zyúugohuñ ni Tookyoo e túita hazu desu.</i> |
| (j) Mr. Yamamoto is supposed to live in a house on top of a hill. | <i>Yamamoto-sañ wa, oka no ue ni áru utí ni súñde iru hazu desu.</i> |
| (k) This bus is supposed to stop in front of the school. | <i>Kono basu wa gakkoo no máe de tomaru hazu desu.</i> |
| (l) The food in that restaurant is supposed to be cheap and good. | <i>Ano ryoortya no tabemóno wa, yásukute oisíi hazu desu.</i> |

4. Exercise

A. The first two columns contain twenty nouns. The third column contains seven numbers, with seven different counters. For each of the twenty nouns choose one number that could refer to it, and make up a sentence using both words. Don't write anything down, but practice your sentences out loud.

<i>básu</i>	<i>mañnéñhitu</i>	<i>gōmai</i>
<i>biñseñ</i>	<i>súihei</i>	<i>háppōñ</i>
<i>déñsya</i>	<i>syokkoo</i>	<i>hitótu</i>
<i>eñpitu</i>	<i>tabako</i>	<i>ittuu</i>
<i>hito</i>	<i>tegami</i>	<i>sañntñ</i>
<i>hōñ</i>	<i>tomodati</i>	<i>yōñdai</i>
<i>isya</i>	<i>zassi</i>	<i>zissatú</i>
<i>kabañ</i>	<i>zidóosya</i>	
<i>kamí</i>	<i>zimúñ</i>	
<i>kyúuzi</i>	<i>zyúñsa</i>	

B. In the following sentences, all particles have been left out and replaced by dashes. Fill in the correct particle for each blank, and practice the completed sentences out loud.

1. *Watakusi* —, *kabañ* — *itútu mótu koto* — *dekimasu*.
2. *Kodomo* —, *okási* — *hitóhako* — *tabemásita*.

3. *Watakusi* —, *máiniti tabako* — *nizíppoñ nomimasu*.
4. *Tukue* — *ue* — *átta nthoñ* — *eñpitu* —, *dóko* — *arimásu* —?
5. *Tegami* — *yōntuu káku tumori da* —, *kamí* — *yōñmai irimasu*.
6. *Tabako* —, *sáñboñ suimásita* —, *bíiru* — *íppai* — *nomimaséñ desita*.
7. *Inaka* — *itta tokí* —, *tomodati* — *kudámono* — *mithukuro kuremásita*.
8. *Watakusi* —, *hoñya* — *yontñ* — *tomodati* — *áu hazu desu*.
9. *Ryooríya* — *tábeta áto* —, *eigákañ* — *ikimasyóo* —?
10. *Gyuunyuu* — *íppai ikága desu* —?
11. *Nódo* — *kawáite iru* —, *bíiru* — *nthai kudasai*.
12. *Uti* — *káette, kyóo katta issatu* — *hōñ* — *yomimasyóo*.

C. Make up five problems in arithmetic on the model of the ones you worked out in the Exercise of Section A. Each problem should consist of four statements followed by a question. In the statements, use secondary numerals (*hitótu*, *hutatú*, etc.) or numbers based on them.

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 19B, beginning

1. MR. TANAKA HAS COME TO THE AIRPORT TO SEE MR. YAMAMOTO OFF ON HIS TRIP TO OSAKA.

Yamamoto: *Ookti kabañ ga yottu átta kara, / itídai no zidóosya de kúru koto wa dekimasēñ desita.*

Tanaka: *Hikóoki de, sono yottú no kabañ o motte iku tumori desu ka?*

Yamamoto: *Kono kabañ ni irete áru mono wa, / watakusi no iru mono desu.*

Tanaka: *Soñna ookti kabañ o yottú mo, hikóoki de motte iku kotó wa dekimasēñ.*

Yamamoto: *Sóo desu ka? Dóo simasyóo ka?*

Tanaka: *Anáta wa, ano kabañ o hitótu, / hikóoki de motte iku kotó ga dekíru desyoo. Kono mittú wa, watakusi ga teisyaba e motte ikimasyóo.*

Yamamoto: *Soo site kudasái.*

Tanaka: *Okási o hitóhako to, kudámono o hitóhukuro motte kíta kara, / hikóoki no náka de tábete kudasai.*

Yamamoto: *Aríгато gozaimasu.*

Tanaka: *Zassi wa ikága desu ka?*

Yamamoto: *Koko e kúru máe ni, / zassi o nísatu to, hón o issatú kattá kara, irimasēñ. Íma, nánzi desu ka?*

Tanaka: *Sánzi zippún sugi desu.*

Yamamoto: *Dé wa, hikóoki ni norimasyóo.*

2. MR. YAMAMOTO IS RIDING ON THE PLANE. HE SPEAKS TO THE MAN SITTING BESIDE HIM.

Yamamoto: *Sitúrei desu ga, / tegami o nituu káku tumori desu ga, / eñpitu o íppoñ mo mótte imasēñ.*

Tonari no hito: *Watakusi mo, eñpitu wa mótte imasēñ ga, mañnéñhitsu o mótte imasu.*

Yamamoto: *Dé wa, sono mañnéñhitu o kasite kudasái.*

Tonari no hito: *Dóozo.*

Yamamoto: *Kyóo wa, yokka desu née.
Hutarí no tomodati ni, nisyúukañ máe
ni, /
tegami o káku hazu désita ga, /
káku hima ga arimaséñ desita.*

Tonari no hito: *Tegami o káku máe ni, tabako o íppoñ
ikága desu ka?*

Yamamoto: *Arígatoo gozaimásu ga, /
watakusi wa, ima okási o tábeta iru kara, /
tabako o nómu koto wa dekimaséñ.
Anáta mo hitótu ikága desu ka?*

Tonari no hito: *Arígatoo gozaimásu ga, /
hikóoki de okási o tabéru to byooki ni
narimásu.*

Yamamoto: *Anáta wa, Oosaka de náni o suru tumori
désu ka?*

Tonari no hito: *Watakusi wa asobu tumori desu.*

Yamamoto: *Oosaka ni tomodati ga imásu ka?*

Tonari no hito: *Hutarí imasu.
Oosaka e itté kara, sono tomodati ni ái ni
iku tumori desu.*

3. Free Conversation

1. *Planning a trip.* A is telling B about a trip he is going to take.

A says he's planning to go to Tokyo. He's supposed to go to meet some friends.

B asks what day he's planning to leave.

A says he plans to leave on March 3rd. It takes two days, so he expects to get to Tokyo on the 5th.

B asks when A intends to return.

A says he doesn't know. He's supposed to be back here on April 9th, so he will probably leave Tokyo about the 6th.

A and B go on to discuss train schedules.

2. *On the street.* C has been shopping, and runs into his friend D.

C and D exchange greetings.

D asks C what he went to the store for (*lit.* to do what).

C says he went to the store for stationery. He bought two boxes of stationery and a box of envelopes.

D asks if C is planning to write letters today.
C says yes, he expects to write to two or three friends of his.
D suggests a cup of tea before C begins on his letters.
C says O.K., let's do that. He asks D how about a cigarette?

D says thanks, he doesn't smoke cigarettes, he smokes a pipe.

C and D go on to talk about smoking.

3. *Dates.* Give the date of your birth in Japanese. Go on with other dates, until you feel you can rattle off any date without hesitation.

PART TWO

UNIT 10

THE FAMILY

SECTION A

1. Basic Sentences

Record 20A, beginning

ENGLISH EQUIVALENTS	JAPANESE
still <i>or</i> yet father (polite word) mother (polite word) father and mother	<i>máda</i> <i>otóosañ</i> <i>okáasañ</i> <i>otóosañ ya okáasañ</i>
263. I haven't met your father and mother yet.	<i>Watakusi wa, máda anáta no otóosañ ya okáasañ ni, átta koto ga arimaséñ</i>
together take along introduce	<i>issyo ni</i> <i>tureru</i> (I) <i>syookai-suru</i>
264. Please take me home with you and introduce me.	<i>Issyo ni utí e turete itte, syookai-site kudasai.</i>
parents parents only	<i>ryóosiñ</i> <i>ryóosiñ dake</i>
265. Only my parents are at home now.	<i>Íma ryóosiñ dake utí ni imasu.</i>
other <i>or</i> another person (<i>also</i> thing) at once (<i>or</i> soon)	<i>hoka no</i> <i>monó</i> <i>súgu</i>
266. The others will probably come back soon too.	<i>Hoka no monó mo, súgu káette kuru desyoo.</i>

260 [10-A]

brothers and sisters
how many people?
you have brothers and sisters
267. How many brothers and sisters have you got?

268. I have four.

younger brother
younger sister
study
269. My younger brother and sister are still studying in
school.

older brother
older brother Taro
teacher
become a teacher
270. My older brother Taro, after studying English for
five years, became a teacher.

Record 20B, beginning

teach
neighborhood
is convenient
271. The school where my older brother teaches is near
home, so it's convenient.

marry
is married
older sister
272. I have one older sister who is married.

kyóodai
náñniñ
anáta ni wa kyóodai ga aru
Anáta ni wa, kyóodai ga náñniñ arimásu ka?

Yontñ arimasu.

otootó
imootó
beñkyoo-suru
Otootó to imootó wa, máda gakkoo de beñkyoo-site imasu.

áni
áni no Tároo
señséi
señséi ni náru
Watakusi no áni no Tároo wa, /
Eigo o goneñ beñkyoo-sité kara, señséi ni narimásita.

osieru (I)
tikáku
béñri da
Áni ga osiete iru gakkoo wa, /
uti no tikáku ni áru kara béñri desu.

kekkoñ-suru
kekkoñ-site iru
ane
Kekkoñ-site iru ane ga, hitóri arimasu.

- son
daughter
273. My older sister has a son and a daughter.
son (polite word)
daughter (polite word)
how many years of age?
274. How old are her son and daughter?
male
boy (*lit.* male child)
being eight years old
female
girl (*lit.* female child)
275. The boy is eight and the girl is five.
last week
with you
woman (*lit.* female person)
older sister (polite word)
276. Was (*lit.* Is) the woman who was walking with you
last week your older sister?
277. Let me see.
is pretty
278. Was she pretty?
279. You bet!
oh!
in that case
280. Oh, in that case it wasn't (*lit.* isn't) my sister.*
281. That was (*lit.* is) a friend.

* On the phonograph record, the English of sentences 280 and 281 is read all together. The Japanese sentences are read separately.

262 [10-A]

musuko
musumé
Ane ní wa, musuko to musumé ga arimasu.
musukosañ
musumesañ
náñsai
Musukosañ to musumesañ wa, náñsai desu ka?
otokó
otokó no ko
hássai de
oñná
oñná no ko
Otokó no ko wa hássai de, oñná no ko wa gósai desu.
señsyuu
anáta to issyo ni
oñna no hitó
néesañ
Señsyuu anáta to issyo ni arúite ita oñna no hitó wa, /
anáta no néesañ desu ka?
Sóo desu née.
kírei da
Sonó hito wa, kírei desita ka?
Ée.
áa
sore dé wa
Áa. Sore dé wa, ane zya arimaséñ.
Are wa, tomodati désu.

2. Practice and Review

3. Notes

Note 10.1. *Áru* with family terms

267. How many brothers and sisters have you got?

Anáta ni wa, kyóodai ga náñniñ arimásu ka?

268. I have four.

Yoníñ arimasu.

272. I have an older sister who's married.

Kekkoñ-site iru ane ga, hitóri arimasu.

273. My older sister has a son and a daughter.

Ane ní wa, musuko to musumé ga arimasu.

When the two verbs *áru* and *iru* (*arimásu* and *imásu*) both mean 'be in a place', *áru* is used only of inanimate objects, *iru* only of living beings (Note 2.10). Here are two sentences to illustrate the difference:

(a) There's a tree in front of the house.

Ie no máe ni wa, kí ga arimasu.

(b) There's a policeman in front of the house.

Ie no máe ni wa, zyúñsa ga imasu.

When *áru* is used with a term of family relationship, as in the four sentences quoted above, it does not mean 'be in a place'. The whole expression means that somebody HAS a certain kind of relative—a brother or sister, a son or daughter, a wife, a cousin, etc.

When you talk about having an inanimate object, you use the phrase *mótte iru* (*mótte imasu*); compare sentence 194 in Unit 7. The expression with *áru* is used when you talk about having anything that is a person—say a relative, a friend, a servant, or the like.

The person who has the relative is denoted by a noun with the particle *ni* or *wa*, or most commonly with both particles together. Sentence 273 can be rendered literally, 'To my older sister, there exist a son and a daughter'.

[10-A] 263

Additional examples:

- | | |
|---|---|
| (c) Have you got a son that goes to this school? | <i>Anáta ni wa, kono gakkoo e itte iru musukosañ ga arimásu ka?</i> |
| (d) I've got a friend who knows Japanese. | <i>Watakusi wa, Nihongo no dekiru tomodati ga arimasu.</i> |
| (e) [I] have an older brother that works in a factory. | <i>Koobá de hataraitte iru áni ga arimasu.</i> |
| (f) He hasn't got a single friend (<i>lit.</i> even one friend). | <i>Anó hito wa, tomodati ga hitóri mo arimaséñ.</i> |
| (g) Mr. Tanaka has an older sister who's studying in America. | <i>Tanaka-sañ ní wa, Beikoku de beñkyoo-site iru néesañ ga arimasu.</i> |

Note 10.2. Verbs made from nouns

- | | |
|--|--|
| 172. If the weather's good, I take a walk. | <i>Téñki ga íi to, sañpo-simasu.</i> |
| 264. Please take me home with you and introduce me. | <i>Issyo ni uti e turete itte, syookai-site kudasái.</i> |
| 269. My younger brother and sister are still studying in school. | <i>Otootó to imootó wa, máda gakkoo de beñkyoo-site imasu.</i> |
| 272. I have one older sister who's married. | <i>Kekkoñ-site iru ane ga, hitóri arimasu.</i> |

Many Japanese verbs are made by tacking on *suru* to the end of a noun. Here are five such verbs, together with the nouns they are made from:

<i>sañpo-suru</i>	take a walk	from <i>sañpo</i>	a walk
<i>beñkyoo-suru</i>	study	from <i>beñkyoo</i>	study, industry
<i>syookai-suru</i>	introduce	from <i>syookai</i>	introduction
<i>kekkoñ-suru</i>	marry	from <i>kekkoñ</i>	marriage
<i>ryokoo-suru</i>	take a trip	from <i>ryokoo</i>	journey

These verbs have the same conjugation as *suru* itself. Thus *sañpo-suru* has the past tense *sañpo-sita*, the radical *sañpo-si*, the gerund *sañpo-site*, and the polite forms *sañpo-simásu*, *sañpo-simásita*, *sañpo-simasyóo*, and *sañpo-simaséñ*.

In a sentence, these verbs are used like any others, and are preceded by nouns with all the usual particles. Notice how *beñkyoo-suru* in the following sentence is preceded by a noun with the particle *o*:

*270. After studying English for five years, he became a teacher. *Eigo o goneñ beñkyoo-sité kara, señséi ni narimásita.*

You cannot take just any noun and tack on *suru* to the end of it. You must learn verbs of this kind as you learn any other new words—as separate items.

Side by side with some of these compound verbs, Japanese uses a phrase consisting of the noun followed by the particle *o* and the simple verb *suru*. Thus, instead of *sañpo-suru*, *beñkyoo-suru*, and *ryokoo-suru*, you can also use the expressions *sañpo o suru*, *beñkyoo o suru*, and *ryokoo o suru*. (*Kekkoñ-suru* is only rarely replaced by a phrase of this kind, and *syookai-suru* never.) When the compound verb and the three-word phrase are both in use, they have the same meaning; but sometimes the rest of the sentence is slightly different in the two cases. Compare sentences (a) and (b), or (g) and (h).

Additional examples:

- (a) I'm studying Chinese.
- (b) I'm studying Chinese (*lit.* doing the study of Chinese).
- (c) On warm days, I often take walks in the park.
- (d) Mr. Tanaka introduced his friend.
- (e) [I] introduced my friend to Mr. Tanaka.
- (f) My younger sister got married last May.
- (g) I've been (*lit.* am) studying Japanese for three months.

Watakusi wa, Sinago o beñkyoo-site imasu.

Watakusi wa, Sinago no beñkyoo o site imasu.

Atatakái hi ni wa, yóku kooeñ o sañpo-simasu.*

Tanaka-sañ wa, tomodati o syookai-simásita.

Tanaka-sañ ni, tomodati o syookai-simásita.

Imootó wa, kyóneñ no Gógatu ni kekkoñ-simásita.

Watakusi wa, Nihoñgo o sañkágetu beñkyoo-site imasu.

* Notice that before a verb denoting movement through space, like *arúku* or *sañpo-suru*, a noun like *miti* or *kooeñ*, referring to the place through which the movement occurs, is followed by the particle *o*.

- (h) I've been studying Japanese for three months.
- (i) After (eating) dinner I plan to take a walk.
- (j) Please introduce me to your older brother.
- (k) My younger brother is supposed to marry
(with) the neighbor's daughter.

*Watakusi wa, sañkágetu Nihoñgo no beñkyoo o site imasu.
Góhañ o tábeta kara, sañpo o suru tumori desu.
Anáta no ntisañ ni syookai-site kudasái.
Otootó wa, tonari no musumé to kekkoñ-suru hazu desu.*

Note 10.3. Gerund of the copula

275. The boy is eight and the girl is five.

Otokó no ko wa hássai de, oñná no ko wa gósai desu.

280. In that case it wasn't (*lit.* isn't) my sister.

Sore dé wa, ane zya arimaséñ.

The gerund of the copula is *dé*; it is used at the end of a non-final clause in the same way as the gerund of a verb or adjective (Notes 3.8, 5.7).

Sentence 275 consists of two clauses of parallel structure. The final clause (*oñná no ko wa gósai desu*) ends with the polite present-tense form of the copula; it means, 'the girl is five years old'. The non-final clause (*otokó no ko wa hássai de*) ends with the gerund of the copula; it means, 'the boy is eight years old and'.

In sentence 280, the gerund *dé* is followed by *wa*; the whole expression means literally, 'that being [so]'—that is, 'in that case' or 'well then' or 'all right'. *Sore dé wa* is often abbreviated to *dé wa*, as in the following sentence:

252. All right, let's do that.

Dé wa, soo simasyóo.

Here are some other uses of *dé* similar to the use in sentence 280:

- (a) Let's rest at this point (*lit.* it being this).
- (b) How would this be? (*Lit.* Being this, how
is it?)

*Kore de, yasumimasyóo.
Kore de, dóo desu ka?*

It happens that the gerund of the copula sounds like the particle *de*; but of course the two words are used differently, and usually there is no chance of confusing them.

Additional examples:

- (c) These are American cigarettes and those are English cigarettes.
- (d) That building is a hotel and that building over yonder is a school.
- (e) He's a mechanic and works in a factory.
- (f) My older brother is a teacher and teaches English.
- (g) Since yesterday was Monday, today is Tuesday and tomorrow is Wednesday.

Kore wa Beikoku no tabako de, sore wa Eikoku no tabako desu.
Sono tatémono wa hóteru de, ano tatémono wa gakkoo desu.
Anó hito wa syokkoo de, koobá de hataraitte imasu.
Áni wa señsúi de, Eigo o osiete imasu.
Kinóo wa Getuyóobi datta kara, kyóo wa Kayóobi de, asitá wa Suiyóobi desu.

Note 10.4. Numbers with *-sai*; telling your age

274. How old are her son and daughter?

Musukosañ to musumesañ wa, náñsai desu ka?

275. The boy is eight and the girl is five.

Otokó no ko wa hássai de, oñná no ko wa gósai desu.

The unit counter *-sai* refers to years of a person's age. To say that somebody is so-and-so-many years old, you use a number with the counter *-sai*, followed by the copula. To say that somebody becomes or gets to be so-and-so-many years old, you use a number with the particle *ni* after it and the verb *náru*. Here is a list of these numbers from 1 to 10:

1	<i>issai</i>	6	<i>rokúsai</i>
2	<i>nísai</i>	7	<i>sitísai</i>
3	<i>sáñsai</i>	8	<i>hássai</i>
4	<i>yóñsai</i>	9	<i>kyúusai</i>
5	<i>gósai</i>	10	<i>zísai</i>

Instead of using a number with *-sai* in talking about age, you can also use the secondary numerals (*hitótu*, *hutatú*, etc., Note 9.10). The interrogative number corresponding to these numerals, as you know, is *ikutu*. Accordingly, the two sentences quoted above could also be said like this:

- (a) How old are her son and daughter? *Musukosañ to musumesañ wa, ikutu desu ka?*
 (b) The boy is eight and the girl is five. *Otokó no ko wa yattú de, oñná no ko wa itútu desu.*

Above 10, the secondary numerals are replaced by combinations of primary numerals without a counter. Just as you can use either *hássai* or *yattú* to mean 'eight years old', you can use either *zyuuhássai* or *zyuuhatí* (without a counter) to mean 'eighteen years old'. For 'twenty years old' there is a special word, *hátati*.

The numbers with *-sai* and the secondary numerals (or the primary numerals that replace them above 10) mean the same thing in talking about age. The secondary numerals are a little more informal.

Additional examples:

- (c) My older brother is thirty-two; he'll be (*lit.* become) thirty-three in September. *Áni wa sánzyuu nísai de, Kúgatu ni sánzyuu sáñsai ni narimasu.*
 (d) My younger brother is seven, my younger sister is ten, and my older sister is twenty-one. *Otootó wa nanátu de, imootó wa tóo de, ane wa nízyuu ití desu.*
 (e) How old are you?—Twenty-five. *Anáta wa náñsai desu ka?—Nízyuu gósai desu.*
 (f) How old are you?—Twenty five. *Anáta wa ikutu desu ka?—Nízyuu go desu.*
 (g) Even though my sister's boy is going to be nine this year, he still can't read (a book). *Ane no musuko wa kotosi kyúusai ni náru keredomo, máda hón o yómu koto wa dekimasén.*
 (h) I came to America when I was nine. *Kokónotu no tokí ni, Beikoku e kimásita.*

Note 10.5. *Monó* 'thing' or 'person'

255. My things are packed in four bags. *Watakusi no monó wa, yottú no kabañ ni irete arimasu.*
 266. The others will probably come back soon too. *Hoka no monó mo, súgu káette kúru desyoo.*

The word *monó* means both 'thing' (a physical object) and 'person'. In the latter meaning it resembles *kito*, but it is more informal and familiar. You use it mainly to refer to your own intimates or (especially) to members of your own family—never to refer to the relatives of the person with whom you are talking. In sentence 266, *hoka no monó* means 'the other people [of my family]'.

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Note 10.6. *Otokó* and *oñná*

275. The boy is eight and the girl is five.

Otokó no ko wa hássai de, oñná no ko wa gósai desu.

276. Was (*lit.* Is) the woman who was walking with you
last week your older sister?

*Señsyuu anáta to issyo ni arúite ita oñna no hitó wa,
anáta no néesañ desu ka?*

Otokó and *oñná* are nouns, meaning respectively 'male' and 'female'. They are commonly used with the particle *no* to modify another noun. Three such combinations occur in the Basic Sentences; they are listed here with several other combinations of the same kind:

otokó no ko.....boy (lit. male child)
oñná no ko.....girl (lit. female child)
otoko no hitó.....man (lit. male person)
oñna no hitó.....woman (lit. female person)
otokó no tomodati.....man friend, boy friend
oñná no tomodati.....woman friend, girl friend
oñná no isya.....female doctor
oñna no kyúuzi.....waitress

The word *ko* has the same meaning as *kodomo*, but is less commonly used by itself. The expression *oñna no hitó* is applied to a grown-up woman; a girl between the ages of 15 and 20 or 21 is usually called *musumé* (lit. 'daughter').

Otokó and *oñná* are also used by themselves, without a following noun. In this use they mean respectively 'a male, a man' and 'a female, a woman'.

Additional examples:

- (a) I've got plenty of men friends but I haven't got a single woman friend.
- (b) Whose son is that boy?
- (c) There are 200 boys and 150 girls at this school.

*Otokó no tomodati wa takusañ arimásu ga, oñná
no tomodati wa hitóri mo arimaséñ.
Ano otokó no ko wa, dāre no musukosañ desu ka?
Kono gakkoo ní wa, otokó no ko ga ñihyakuniñ,
oñná no ko ga hyaku gozyúuniñ imasu.*

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- (d) Aren't the waitresses in this restaurant
good-looking!
(e) I've never seen a female mechanic.

*Kono ryooriya no oñna no kyúuzi wa, kirei desu
née.
Oñná no syokkoo wa, mitta koto wa arimasēñ.*

Note 10.7. Particle *no* between equivalent nouns

*270. My older brother Taro has become a teacher.

Watakusi no áni no Tároo wa, señséi ni narimásita.

When you use two nouns together to refer to the same person, they are connected by the particle *no*. When one of the nouns is the person's NAME, it stands AFTER the *no*. In sentence 270, *áni* and *Tároo* refer to the same man; *áni no Tároo* means '[my] older brother Taro'. In the same way, *tomodati no Tanaka-sañ* means '[my] friend Mr. Tanaka'; *señséi no Kuríhara Yoneo* means '[our] teacher Yoneo Kurihara' or 'Yoneo Kurihara, the teacher'; *hyakusyóo no Ueda-sañ* means 'Mr. Ueda the farmer' or 'the Mr. Ueda who is a farmer'.

If you reversed these expressions, the meaning of course would be entirely different. *Tároo no áni* would mean 'Taro's older brother'; *Tanaka-sañ no tomodati* would mean 'Mr. Tanaka's friend'; and so on.

When neither of the two nouns is a personal name, the expression *A no B* means 'a *B* who is an *A*'; for instance, *Beikokúziñ no isya* means 'a doctor who is an American'; *kyúuzi no ozi* means 'an uncle who is a waiter'; *syokkoo no tomodati* means 'a friend who is a mechanic'.

Expressions of this kind are ambiguous: they can be taken in two different ways. *Kyúuzi no ozi* '[my] uncle the waiter' could also mean 'the waiter's uncle'; *syokkoo no tomodati* could also mean 'the mechanic's friend'. Only the sentence as a whole or the general situation will tell you which of these two meanings is the right one.

If you want to say 'my uncle who works at the restaurant', you take the sentence *Ryooriya de hataraite imasu* ('He works at the restaurant') and put it before the word *ozi* as a sentence modifier: *ryooriya de hataraite iru ozi* (Note 8.2). You might reason, now, that if you want to say 'my uncle who is a waiter', you could take the sentence *Kyúuzi desu* ('He is a waiter') and put it before *ozi* in the same way; but that isn't the way they say it in Japanese. A sentence ending with a noun plus the copula (*Kyúuzi desu*, *Tomodati desu*, and the like) is not used as a modifier except in a few special cases. Instead, you use the particle *no* to connect the two nouns.

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Additional examples:

- (a) My friend Toshio has a new car.
- (b) Do you mean (*lit.* Is it) Mr. Ueda the farmer or Mr. Ueda the mechanic?
- (c) My father's friend, Mr. Ito, got married yesterday.
- (d) Is your daughter (Miss) Yukiko well?
- (e) Masao Yamamoto, the clerk at the corner store, lives next door to me.
- (f) Mr. Harris, the Englishman, knows Japanese [quite] well.
- (g) My older brother, who is a doctor, works in an Osaka hospital.
- (h) Have you got any sailor friends (friends who are sailors)?
- (i) I've got plenty of soldier friends, but I haven't got a single sailor friend.
- (j) My uncle, who is a book dealer, has gone to Tokyo to buy some books.
- (k) There are four Chinese waiters (waiters who are Chinamen) working in that restaurant.
- (l) There are two English doctors at this hospital.

Tomodati, no Tosio-saṅ wa, atarasti zidóosya o mótte imasu.
Hyakusyóo no Ueda-saṅ desu ka, syokkoo no Ueda-saṅ desu ka?

Kinoo, tití no tomodati no Itoo-saṅ wa, kekkoṅ-simásita.

Musumesaṅ no Yúkiko-saṅ wa, géñki desu ka?
Kádo no mise no teñiṅ no Yamamoto Masao wa, watakusi no tonari ni súnde imasu.

Eikokúziṅ no Hárisu-saṅ wa, Nihoṅgo ga yóku dekimasu.

Isya no áni wa, Oosaka no byooiṅ de hataraité imasu.

Súiheí no tomodati ga arimásu ka?

Watakusi ní wa, heitai no tomodati wa takusaṅ arimásu ga, súiheí no tomodati wa hitóri mo arimaséñ.

Hóñya no ozi wa, Tookyoo e hóñ o kai ni itte imasu.

Ano ryooríya de wa, Sinaziṅ no kyúuzi ga yottarí hataraité imasu.

Kono byooiṅ ni wa, Eikokúziṅ no isya ga hutarí imasu.

Note 10.8. Particle *ni* before *náru*

114. Last night I got sick.

270. My older brother Taro became a teacher.

Sakúbaṅ, byooki ni narimásita.

Watakusi no áni no Tároo wa, seṅséi ni narimásita.

When the verb *náru* is preceded by a NOUN telling what somebody or something becomes or gets to be, that noun has the particle *ni*. This is true whether the noun corresponds to an English noun (like *señsái* in sentence 270) or to some other English word (like *byooki* in sentence 114, corresponding to the English adjective 'sick').

When the verb *náru* is preceded by a Japanese ADJECTIVE, the adjective appears in the adverbial form: for instance, *Natú ni wa, átuku ni narimasu* 'It gets hot in summer'. Compare Note 5.8.

Additional examples:

- | | |
|--|--|
| (a) After I leave school, I plan to be (<i>lit.</i> become) a sailor. | <i>Gakkoo o déte kara, súihei ni náru tumori desu.</i> |
| (b) I'll be twenty-five next Monday. | <i>Watakusi wa, tugí no Getuyóobi ni, nízyuu gósai ni narimasu.</i> |
| (c) My sister's boy reached the age of ten this year. | <i>Kotosi, ane no musuko wa, tóo ni narimásita.</i> |
| (d) My younger brother plans to be a doctor; he's in America now studying. | <i>Otootó wa isya ni náru tumori de, ima wa Beikoku de beñkyoo-site imasu.</i> |
| (e) When it gets to be spring here, it rains a lot. | <i>Koko de wa, háru ni náru to, áme ga yóku hurimasu.</i> |

Note 10.9. *Issyo ni*

264. Please take me home [with you] (*lit.* together) and introduce me. *Issyo ni utí e turete itte, syookai-site kudasái.*

The phrase *issyo ni* means 'together'. It may be used by itself, as in sentence 264, or in combination with some noun followed by the particle *to* meaning 'with' (Note 5.10). *Tomodati to* means 'with a friend'; *tomodati to issyo ni* means 'together with a friend' or 'in company with a friend'.

In sentence 264, the expression *turete itte kudasái* means literally, 'please go taking [me] along'. The verb *tureru* refers to taking a living being along when you go somewhere.

Additional examples:

- | | |
|--|---|
| (a) The children were playing together in the street. | <i>Kodomo wa miti de issyo ni asoñde imásita.</i> |
| (b) Mr. Tanaka's boy was playing with the neighbor's children. | <i>Tanaka-sañ no musukosañ wa, tonari no kodomo to issyo ni asoñde imásita.</i> |

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- (c) Mr. Kimura and Mr. Ueda went for a trip to the country together.
- (d) Mr. Kimura went for a trip to the country (together) with Mr. Ueda.
- (e) When Mr. Yamamoto comes for a visit, we often go and drink beer together.
- (f) My son and Mr. Ito's son walk to school together every day
- (g) My son walks to school every day (together) with Mr. Ito's son.
- (h) Please put the candy and the fruit together in this bag.
- (i) Have you ever gone to a movie (together) with a girl friend?
- (j) Sure; I've gone with Mr. Ueda's daughter (Miss) Tomeko.

Kimura-saṅ to Ueda-saṅ wa, issyo ni inaka e ryokoo ni ikimásita.
Kimura-saṅ wa, Ueda-saṅ to issyo ni, inaka e ryokoo ni ikimásita.
Yamamoto-saṅ ga asobi ni kúru to, yóku issyo ni bíru o nómi ni ikimasu.
Watakusi no musuko to, Itoo-saṅ no musukosaṅ wa, máiniti issyo ni gakkoo e arúite ikimasu.
Watakusi no musuko wa, Itoo-saṅ no musukosaṅ to issyo ni, máiniti gakkoo e arúite ikimasu.
Okási to kudámono wa, issyo ni kono hukuró ni irete kudasái.
Anáta wa, oñná no tomodati to issyo ni, eigákaṅ e itta kotó ga arimásu ka?
Êe. Ueda-saṅ no musumesaṅ no Tómeko-saṅ to issyo ni, itta kotó ga arimasu.

Note 10.10. Particle *ya*

263. I haven't met your father and mother yet.

Watakusi wa, máda anáta no otóosaṅ ya okáasaṅ ni, álta koto ga arimaséñ.

The particle *ya* is similar in use and meaning to *to* (meaning 'and'; Note 3.2); but the two particles are different in what they imply. When two or more nouns are connected by *to*, the speaker implies that he has mentioned all the nouns that belong in the series; when two or more nouns are connected by *ya*, the speaker implies that he has NOT mentioned all the nouns that belong in the series. Nouns are connected by *ya* when you pick out a few samples from a longer list instead of giving the complete series. Like the *to* that means 'and', *ya* is used only between nouns, not between verbs or clauses.

In sentence 263, the use of *ya* to connect the words for 'father' and 'mother' implies that the speaker could go on and mention some other members of his friend's family whom he still hadn't met: 'I haven't met your father

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and mother and brothers and sisters . . .'. If the speaker had used *otóosañ to okáasañ* instead, he would imply that it was only the father and mother whom he hadn't met.

Compare the following pairs of sentences:

- | | |
|---|---|
| (a) He raises rice and vegetables [and nothing else]. | <i>Anó hito wa, komé to yasai o tukurimasu.</i> |
| (b) He raises rice and vegetables [among other things]. | <i>Anó hito wa, komé ya yasai o tukurimasu.</i> |
| (c) I want some bread and meat and beer [and that's all]. | <i>Páñ to nikú to bíru ga hosti desu.</i> |
| (d) I want some bread and meat and beer [as well as other things]. | <i>Páñ ya nikú ya bíru ga hosti desu.</i> |
| (e) There were soldiers and sailors riding on that street-car [and nobody else]. | <i>Ano dénsya ni wa, heitai to súiheí ga notte imásita.</i> |
| (f) There were soldiers and sailors riding on that street-car [among other people]. | <i>Ano dénsya ni wa, heitai ya súiheí ga notte imásita.</i> |

In each pair, the sentence with *to* implies that the speaker has mentioned all the nouns that could be mentioned, while the sentence with *ya* implies that the nouns are only a sample of the whole list.

Additional examples:

- | | |
|--|--|
| (g) At the bookstore on that corner, they sell American books and magazines [and the like]. | <i>Ano kádo ni aru hónya de wa, Beikoku no hón ya zassi o utte imasu.</i> |
| (h) I ate too much fruit and candy [and such], so I got sick. | <i>Kudámono ya okási o añmari takusañ tábeta kara, byooki ni narimásita.</i> |
| (i) My younger brother and sister [among others] go to school in Tokyo. | <i>Watakusi no otootó ya imootó wa, Tookyoo no gakkoo e itte imasu.</i> |
| (j) My things and my friend's things [and perhaps other things too] are packed in this suitcase. | <i>Kono kabañ no náka ni wa, watakusi no monó ya, tomodati no monó ga irete arimasu.</i> |
| (k) When it rains, I read magazines and newspapers [and such] at home. | <i>Áme ga húru to, uti de zassi ya siñbuñ o yomimasu.</i> |
| (l) There were chairs and a desk and a bed and a bureau [and other articles of furniture] in the room. | <i>Heya no náka ni wa, isu ya tukue ya siñdai ya tañsu ga arimásita.</i> |

Note 10.11. Particle *daké*

265. Only my parents are at home now.

Îma ryóosiñ dake utt ni imasu.

The particle *daké* after a noun means 'only'. When it follows a noun that would otherwise have the particle *ga* or *o*, *daké* is most commonly used alone; but when it follows a noun that has some other particle than *ga* or *o*, both particles are used together, with *daké* standing first (directly after the noun). Compare the following three pairs of sentences:

- (a) There were some soldiers on the train.
- (b) There were only soldiers on the train.
- (c) They sell books in that store.
- (d) They sell nothing but books in that store.
- (e) Please show this letter to your friends.
- (f) Please show this letter only to your friends.

Kisyá ni wa, heitai ga notte imásita.
Kisyá ni wa, heitai daké notte imásita.
Ano misé de wa, hón o utte imasu.
Ano misé de wa, hón dake utte imasu.
Kono tegami wa, tomodati ni msete kudasai.
Kono tegami wa, tomodati daké ni msete kudasai.

Additional examples:

- (g) Only my daughter goes to school.
- (h) There are some envelopes [here], so I'll only buy some paper.
- (i) I was the only one that went for a walk last night.
- (j) I'll tell this only to you.
- (k) Please speak only in Japanese.
- (l) There's nobody but Mr. Kimura in the next room.

Musumé dake gakkoo e itte imasu.
Huutoo wa áru kara, biñseñ daké kaimasyóo.
Sakúbañ, watakusi daké sañpo ni ikimásita.
Kore wa, anáta daké ni iimasyóo.
Nihoñgo daké de hanásite kudasai.
Tonari no heyá ni wa, Kimura-sañ daké imasu.

Note 10.12. *Hoka*

266. The others will probably come back soon too.

Hoka no monó mo, súgu káette kúru desyoo.

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Hoka is a noun. When it has the particle *no* and modifies a following noun, it means 'other' or 'another'. *Hoka no monó* in sentence 266 means 'the other people'; *hoka no hón* means 'other books' or 'another book' (that is, a different book, not an additional book); *hoka no kodomo* means 'other children' or 'another child' (a different child, not an additional child).

For 'another' in the sense of 'additional', Japanese uses *moo* with a number: *moo issatú no hón* 'one more book', *moo hitóri no kodomo* 'one more child', etc. Compare sentence 259 in Unit 9.

The phrase *hoka ni* means 'besides [this]' or 'in addition [to this]' or 'other [than this]'; it often corresponds to English 'else'. See sentences (c) to (f) below.

Additional examples:

- | | |
|--|---|
| (a) This restaurant is high, so let's go eat at another restaurant. | <i>Kono ryoortya wa takái kara, hoka no ryoortya e itte tabemasyóo.</i> |
| (b) I've seen this magazine, so please bring me another. | <i>Kono zassi wa míta koto ga áru kara, hoka nó o motte kíte kudasai.</i> |
| (c) I don't know; please ask somebody else. | <i>Watakusi wa siranái kara, hoka no hito ni kiite kudasái.</i> |
| (d) What else do you want? | <i>Hoka ni, náni ga hosti desu ka?</i> |
| (e) Is there anything else to do? | <i>Hoka ni suru kotó ga arimásu ka?</i> |
| (f) Besides (or In addition to) Mr. Tanaka and Mr. Yamamoto, Mr. Ueda [also] came. | <i>Tanaka-saṅ to Yamamoto-saṅ no hoka ni, Ueda-saṅ ga kimásita.</i> |

4. Exercise

A. All particles have been left out in these ten sentences. Complete each sentence by filling in the proper particles, and practice the finished sentence out loud.

1. *Tomodati — issyo — matt — ikimásita.*
2. *Kinoo, teisyaba — anáta — otóosaṅ — okáasaṅ — aimásita.*
3. *Watakusi — ryóosiṅ — uti — imásu —, hoka — monó — máda hataraitte imasu.*
4. *Watakusi — tomodati — Tároo — Beikoku — gakkoo — Eigo — beṅkyoo-simásita.*

5. *Anó hito — Eigo — beñkyoo — site, señséi — náru tumori desu.*
6. *Kimura-saṅ — — musuko — sañntñ arimasu.*
7. *Otokó — ko — okási — tábete imasu —, oñná — ko — gyunyuu — nóñde imasu.*
8. *Otootó — imootó — okási — kudámono — sukt desu.*
9. *Kekkoñ-site iru ane — — máda kodomo — hitóri — arimaséñ.*
10. *Kinoo, watakusi — issyo — arúite ita oñna — hitó — watakusi — imootó desu.*

B. Choose one Japanese sentence to fit each of the English statements.

1. I've never met Mr. Tanaka's younger brother.
 - (a) *Tanaka-saṅ no otootó wa, inaka ni súñde imasu.*
 - (b) *Tanaka-saṅ no otootó ni, átta koto wa arimaséñ.*
 - (c) *Tanaka-saṅ no otootó wa, ryoortya de bíiru o nóñde imasu.*
2. You tell me that he's an English-teacher.
 - (a) *Señséi de, Eigo o osiete imasu.*
 - (b) *Eikoku de, beñkyoo-site imasu.*
 - (c) *Eigo no hón o katte, yomimásita.*
3. I ask where he studied English.
 - (a) *Anáta no itta gakkoo wa, dóko ni arimásu ka?*
 - (b) *Dóko de Eigo o beñkyoo-simásita ka?*
 - (c) *Eikoku e ryokoo ni iku tumori desu ka?*
4. You say it was in England:
 - (a) *Ane no musuko wa Eikoku ni itta kotó wa arimaséñ.*
 - (b) *Oka no ue ni wa, tiisái gakkoo ga arimasu.*
 - (c) *Eikoku no gakkoo de beñkyoo-simásita.*

5. I ask if he's married.

- (a) *Sonó hito wa, kekkon-site imasu ka?*
- (b) *Neesan no musumesan wa, nansai desu ka?*
- (c) *Tanaka-san wa, dare to kekkon-simásita ka?*

6. You say he is.

- (a) *Kekkon-site iru kyódai wa hitori mo arimasen.*
- (b) *Musumé wa, máda kekkon-site imasen.*
- (c) *Kekkon-site ite, musuko ga hutari arimasu.*

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 21A, beginning

ENGLISH EQUIVALENTS
father
mother
282. This is my father and this is my mother.
283. I'm pleased to meet you.
284. The pleasure is ours.
convenient
285. My, but your house is in a handy spot!
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JAPANESE
<i>tití</i>
<i>háha</i>
<i>Kore wa tití de, kore wa háha desu.</i>
<i>Hazímete ome ni kakarimasu. /</i>
<i>Dóozo yorosiku.</i>
<i>Kotira kóso.</i>
<i>bēnri na</i>
<i>Anáta no uti wa, bēnri na tokoro ni arimasu née.</i>

- on top of that *or* besides
is quiet
pretty
286. On top of that, it certainly is a quiet, pretty place!
there is not *or* there are not
287. It's quiet because there aren't any stores or factories in this neighborhood.
older brother (polite word)
is busy
is late *or* slow
until it becomes late
does not return
288. Since your older brother is very busy, he probably won't come back till late.
is not (of living beings)
everyone *or* everything
dog
our dog
289. The others aren't back yet, so let's play with the dog till they all come back.
sick
aunt
quietly
290. There's an aunt [of mine here] who's sick, so please walk quietly.
hospital
there was not, there were not
291. There wasn't [any] room at the hospital, so she's in bed at our house.

- sono ue
sízuka da
kírei na*
- Sono ue, sízuka de, kírei na tokoro desu née.*
- nái*
- Kono tikáku ni wa, misé ya koobá ga nái kara sízuka desu.*
- níisan
isogastí
osoi
osoku náru made
kaeránai*
- Níisan wa taiheñ isogastí kara, /
osoku náru made kaeránai desyoo.*
- inai
miñná
inú
uti no inú*
- Hoka no monó wa máda káette inai kara, /
miñná ga káette kúru made, uti no inu to asobimasyóo.*
- byooki no
oba
sízuka ni*
- Byooki no oba ga irú kara, /
sízuka ni arúite kudasai.*
- byooiñ
nákatta*
- Byooiñ ni heyá ga nákatta kara, utí de nete imasu.*

2. Practice and Review

3. Notes

Note 10.13. Family terms

For every family relationship there are two different terms in Japanese: one familiar and one polite. The familiar term is used when you speak to somebody about a member of your own family. The polite term is used in all other situations—thus when you speak to someone about a member of HIS family, or when you refer to a member of somebody else's family, or when you address a member of your own family. In addressing a member of your family, you use his name if he is younger than you, but a family term if he is older.

Certain of the familiar terms have grown somewhat rare, so that the corresponding polite terms are used even when you talk about your own family. Thus, you generally refer to your grandfather and grandmother by the polite terms.

Here is a list of familiar and polite terms for various family relationships, including the ones you have already learned in the Basic Sentences. You should study this list and learn all the words that you think you may need.

	FAMILIAR	POLITE
family.....	<i>kázoku</i>	<i>gokázoku</i>
parents.....	<i>ryóosiñ</i>	<i>goryóosiñ</i>
father.....	<i>tití</i>	<i>otóosañ</i>
mother.....	<i>háha</i>	<i>okáasañ</i>
son.....	<i>musuko</i>	<i>musukosañ</i>
daughter.....	<i>musumé</i>	<i>musumesañ</i>
brothers and sisters.....	<i>kyóodai</i>	<i>gokyóodai</i>
older brother.....	<i>áni</i>	<i>ntisañ</i>
older sister.....	<i>ane</i>	<i>néesañ</i>
younger brother.....	<i>otootó</i>	<i>otootosañ</i>
younger sister.....	<i>imootó</i>	<i>imootosañ</i>
grandfather.....	<i>sóhu</i>	<i>ozíisañ</i>

	FAMILIAR	POLITE
grandmother.....	<i>sóbo</i>	<i>obáasañ</i>
grandchild.....	<i>magó</i>	<i>omagosañ</i>
uncle.....	<i>ozi</i>	<i>ozisañ</i>
aunt.....	<i>oba</i>	<i>obasañ</i>
nephew.....	<i>oi</i>	<i>oigosañ</i>
niece.....	<i>méi</i>	<i>meigosañ</i>
cousin.....	<i>itóko</i>	<i>itókosañ</i>
married couple.....	<i>húuhu</i>	<i>gohúuhu</i>
husband.....	<i>syúziñ</i>	<i>gosyúziñ</i>
wife.....	<i>kánai</i>	<i>ókusañ</i>
bridegroom.....	<i>múko</i>	<i>omúkosañ</i>
bride.....	<i>yome</i>	<i>oyomesañ</i>

Notice that Japanese has no single word meaning 'brother' and none meaning 'sister'. Instead, there are four words meaning respectively 'older brother', 'older sister', 'younger brother', and 'younger sister'. In addition, there is the word *kyóodai*, which means 'brothers and sisters' collectively. If you have only brothers and no sisters, or only sisters and no brothers, you can still use *kyóodai* to refer to them; for this word says nothing about the sex of the persons involved.

To refer to your in-laws, you can use expressions like *áni no kánai* (your sister-in-law), *kánai no háha* (your mother-in-law), and so on.

Additional examples:

- (a) My grandfather and grandmother, who live in the country, came yesterday for a visit.
- (b) Mr. Kurihara went for a trip with (*lit.* taking along) his wife and his son.
- (c) The Tanakas are friends of my wife's.
- (d) My wife has gone back to her parents (*lit.* her parents' house).
- (e) Mr. Yamamoto's bride is very pretty.
- (f) My grandfather has sixteen grandchildren.
- (g) Is your wife well?
- (h) My nephew is supposed to marry (with) Mr. Ueda's niece.
- (i) My younger sister's husband is a doctor and works at a hospital in town here.
- (j) My wife's younger sister is here, so won't you come [over] to the house for a visit tonight?

Kinoo, inaka ni súnde iru ozútsañ to obáasañ ga, asobi ni kimásita.

Kurihara-sañ wa, ókusañ to musukosañ o turete, ryokoo ni ikimásita.

Tanaka-sañ-gohúuhu wa, kánai no tomodatí desu.

Watakusi no kánai wa, ryóosiñ no utí e káette imasu.

Yamamoto-sañ no oyomesañ wa, taiheñ kírei desu.

Watakusi no ozútsañ ni wa, magó ga zyuurokúniñ arimasu.

Anáta no ókusañ wa, géñki desu ka?

Watakusi no oi wa, Ueda-sañ no omeigosañ to kekkoñ-suru hazu desu.

Watakusi no imooto no syúziñ wa isya de, kono mati no byooiñ de hataraité imasu.

Kánai no imootó ga kíte irú kara, kónbañ utí e asobi ni kimaséñ ka?

Note 10.14. *Uti no*

*289. Let's play with our dog.

Uti no inu to asobimasyóo.

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Uti means 'house' or 'home'; when it is not specially identified as referring to somebody else's house, it usually refers to the speaker's own house or household.

When you talk about members of your immediate family (those who live together under the same roof), or about persons, pets, or possessions connected with your household, you often put the phrase *uti no* in front of the noun referring to them. For instance, *uti no Tároo* means 'our Taro' (the one at my house, the one in my family); *uti no imooló* means 'my younger sister' (the younger sister in my household); *uti no nikúya* means 'our butcher' or 'our meat man'; *uti no zidóosya* means 'our car'. In the same way, *uti no inú* in sentence 289 means 'my dog' or 'our dog'—the one in my household.

Additional examples:

- (a) (Our) Taro is six years old.
- (b) My grandmother is in (*lit.* has entered into) the hospital.
- (c) Our car is still new.
- (d) The children next door like to play with our dog.
- (e) Our fish dealer got married last week.

Uti no Tároo wa, rokú sai desu.

Uti no obáasañ wa, byooiñ ni háitte imasu.

Uti no zidóosya wa máda atarastí desu.

Tonari no kodomo wa, uti no inú to asobu kotó ga suki desu.

Señsyuu, uti no sakanaya ga kekkoñ-simásita.

Note 10.15. Some social formulas

283. I'm pleased to meet you.

Hazímete ome ni kakarimasu. Dóozo yorosiku.

284. The pleasure is ours.

Kotira kóso.

These expressions are the customary polite formulas that people use when they meet for the first time. Example 283 consists of two sentences. The first of these corresponds to our expressions 'I'm pleased to meet you', 'Glad to know you', 'How do you do', and the like; the second means something like 'Please regard me with favor' or 'Please let our relation be favorable'. Sentence 284 is merely a courteous reply, meaning approximately 'The pleasure is ours (or mine)'. These sentences cannot be translated literally into English, any more than an English formula like 'How do you do' could be translated literally into a foreign language. Don't worry about the meaning of the individual words, but simply learn the expressions as they stand.

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When two persons, A and B, are introduced to each other, A says either *Hazímete ome ni kakarimasu* or *Dóozo yorosiku*, or both sentences together. B may reply with *Dóozo yorosiku*, or, if A has just said this, B may use *Kotira kóso*.

Here are some other social formulas used in polite speech. You can learn these expressions without any trouble:

Excuse me now (on leaving) <i>Siturei-simásu</i> .	Please come in <i>Dóozo ohairi-kudasái</i> .
All right (in answer to a request) . . <i>Kasikomarímásita</i> .	It was nice of you to come . . . <i>Yóku irassiyaimásita</i> .
Just a minute! or Hey! <i>Tyóitto</i> .	Best regards to Mr. Tanaka . . <i>Tanaka-san ni yorosiku</i> .
I'm sorry I kept you waiting <i>Omatidóosama desita</i> .	So long till tomorrow <i>Asitá mata</i> .

Note 10.16. *Nái*

287. It's quiet because there aren't any stores or factories in this neighborhood. *Kono tikáku ni wa, misé ya koobá ga náí kara sízuka desu.*
291. There wasn't any room at the hospital, so she's in bed at our house. *Byooiñ ni heyá ga nákatta kara, uti de nete imasu.*

Nái is an adjective with a kind of general negative meaning. A literal translation of *nái* would be 'non-existent'; but usually it means 'there is not' or 'there are not'. Since it is an adjective, it has all the forms that belong to words of this class: past tense *nákatta*, adverbial *náku*, gerund *nákute*.

Nái serves as the PLAIN NEGATIVE of the verb *áru*, corresponding to the polite negative *arimaséñ*. The following table will show the relation of these words to each other:

AFFIRMATIVE VERB		NEGATIVE ADJECTIVE	
Present	<i>áru</i> (polite <i>arimásu</i>)	Present	<i>nái</i> (polite <i>arimaséñ</i>)
Past	<i>átta</i> (polite <i>arimásita</i>)	Past	<i>nákatta</i> (polite <i>arimaséñ desita</i>)
Radical	<i>ári</i>	Adverbial	<i>náku</i>
Gerund	<i>átte</i>	Gerund	<i>nákute</i>

In a sentence, *nái* is used like any other adjective in the plain form. The present tense *nái* and the past tense *nákatta* appear at the end of a non-final clause before a particle, at the end of a sentence modifier before a noun, and also before the copula in the phrases *nái desyoo* and *nákatta desyoo*; the radical form *náku* appears before a verb; the gerund *nákute* appears at the end of a non-final clause. Compare Notes 5.6, 7, 8, 13, and 8.4.

The polite negative of an adjective like *samúi* consists of the adverbial form plus *arimasēñ* (*sámuku arimasēñ*, Note 5.9). Since the plain form corresponding to *arimasēñ* is *nái*, the plain negative of an adjective consists of the adverbial form plus *nái* (*sámuku nái* 'it is not cold'). See sentences (k) to (n) below.

Nái itself, of course, has no separate negative form, since it is already negative in meaning.

Additional examples:

- (a) I haven't got either a pen or a pencil, so I can't write any letters.
- (b) Since there wasn't (even) one slice of bread [in the house], I went to buy [some].
- (c) I haven't got any free time today, so let's go to the movies tomorrow [instead].
- (d) Since I've never met your friend Mr. Kimura, please introduce [me].
- (e) My grandfather lives in a little town where there isn't (either) a single streetcar or automobile.
- (f) Although there used to be no banks in this town, now there are two big banks.
- (g) I live in a place where there are no stores.
- (h) There are no windows in this room, and besides, it's small.
- (i) I don't suppose Mr. Ueda has any brothers and sisters.
- (j) When you were little, I don't suppose there were any airplanes, were there?

Pēñ mo eñpitu mo nái kara, tegami o káku koto wa dekimasēñ.

Páñ ga hitókire mo nákatte kara, kai ni ikimásita.

Kyóo wa, hima ga nái kara, asitá eigákañ e ikimasyóo.

Watakusi wa, anáta no tomodati no Kimura-sañ ni átta koto ga nái kara, syookai-site kudasái.

Oztisañ wa, ittdai no déñsya mo zidóosya mo nái, tiisái matti ni sūñde imasu.

Kono matti ni wa, móto wa, giñkoo ga nákatte keredomo, ima wa, ookti giñkoo ga hutatú arimasu.

Misé no nái tokoro ni sūñde imasu.

Kono heyá ni wa, mádo ga nákute, sono ue, tiisái desu.

Ueda-sañ ni wa, gokyódai wa nái desyoo.

Anáta ga tiisái tokí wa, hikóoki ga nákatte desyoo.

- (k) This watch isn't too expensive, so I guess I'll buy it.
 (l) Even though it wasn't especially (*lit.* too) cold, I stayed home because I was sick.
 (m) The summer here isn't too hot, and it doesn't rain either.
 (n) When you eat fish that isn't fresh, you get sick.

*Kono tokei wa añmari tákaku náí kara, kaimasyóo.
 Añmari sámuku nákatta keredomo, byooki dátta kara, uti ni imásita.
 Koko no natú wa, añmari átuku nákute, áme mo hurimaséñ.
 Atarásiku náí sakana o tabéru to, byooki ni narimasu.*

Note 10.17. Plain negative of verbs

*288. He probably won't come back till late.

Osoku náru made kaeránai desyoo.

*289. Since the others aren't back yet . . .

Hoka no monó wa káette inai kara . . .

You have learned both plain and polite forms of the AFFIRMATIVE present and past; for instance, you know both *tabéru* and *tabemasu*, both *tábeta* and *tabemásita*. But up to this point you have learned the NEGATIVE present and past only in the polite form (*tabemaséñ, tabemaséñ desita*). The plain form of the negative is introduced in this Unit.

Inai, the plain negative of *iru* 'be', is identical in meaning with the polite form *imaséñ*; *kaeránai*, the plain negative of *káeru* 'return', is identical with *kaerimaséñ*. In their use, the difference between the plain and the polite negative is the same as the difference between all other plain and polite forms: the polite form is used at the end of a sentence, and at the end of a non-final clause before the particle *ga*; the plain form is used everywhere else (Note 5.12).

The plain negative of any verb is an ADJECTIVE. This means that it has the same endings, and is used in the same way, as words like *samúí* 'is cold', *nagái* 'is long', and *ookíi* 'is large'. Remember that we are using labels like 'verb' and 'adjective' entirely on the basis of how the words are used in Japanese, not on the basis of what they mean.

Negative adjectives are different from other adjectives in two respects. (1) The polite form of an adjective like *samúí* or *nagái* or *ookíi* is made by adding the copula *desu*: *samúí desu, nagái desu, ookíi desu*. The polite form of a negative adjective like *inai* or *kaeránai* is a word ending in *-maséñ*: *imaséñ, kaerimaséñ*. (2) The adverbial form of

an adjective like *samúi* or *nagái* or *ookti* ends in *-ku*: *sámuku*, *nágaku*, *óokiku*. The adverbial form of a negative adjective has a special ending, which you will meet in a later Unit.

The following list shows some verbs that you already know, together with the present, the past, and the gerund of the negative adjectives made from them. If you study this list carefully, you will be able to make up the plain negative of any verb in the language.

AFFIRMATIVE	NEGATIVE PRESENT	NEGATIVE PAST	NEGATIVE GERUND	MEANING
CLASS I				
<i>tabéru</i>	<i>tabénai</i>	<i>tabénakatta</i>	<i>tabénakute</i>	doesn't eat
<i>miséru</i>	<i>misénai</i>	<i>misénakatta</i>	<i>misénakute</i>	doesn't show
<i>tukaréru</i>	<i>tukarénai</i>	<i>tukarénakatta</i>	<i>tukarénakute</i>	doesn't get tired
<i>déru</i>	<i>dénai</i>	<i>dénakatta</i>	<i>dénakute</i>	doesn't go out
<i>akeru</i>	<i>akenai</i>	<i>akenákatta</i>	<i>akenákute</i>	doesn't open it
<i>ireru</i>	<i>irenai</i>	<i>irenákatta</i>	<i>irenákute</i>	doesn't insert
<i>osieru</i>	<i>osienai</i>	<i>osienákatta</i>	<i>osienákute</i>	doesn't teach
<i>neru</i>	<i>nenai</i>	<i>nenákatta</i>	<i>nenákute</i>	doesn't go to bed
<i>dekíru</i>	<i>dekínai</i>	<i>dekínakatta</i>	<i>dekínakute</i>	isn't possible
<i>míru</i>	<i>mínai</i>	<i>mínakatta</i>	<i>mínakute</i>	doesn't see
<i>karíru</i>	<i>karínai</i>	<i>karínákatta</i>	<i>karínákute</i>	doesn't borrow
<i>iru</i>	<i>inai</i>	<i>inákatta</i>	<i>inákute</i>	isn't there
CLASS II				
<i>mátu</i>	<i>matánai</i>	<i>matánakatta</i>	<i>matánakute</i>	doesn't wait
<i>tátu</i>	<i>tatánai</i>	<i>tatánakatta</i>	<i>tatánakute</i>	doesn't stand
<i>náru</i>	<i>naránai</i>	<i>naránakatta</i>	<i>naránakute</i>	doesn't become
<i>húru</i>	<i>huránai</i>	<i>huránakatta</i>	<i>huránakute</i>	doesn't fall
<i>wakáru</i>	<i>wakaránai</i>	<i>wakaránakatta</i>	<i>wakaránakute</i>	isn't clear
<i>káeru</i>	<i>kaeránai</i>	<i>kaeránakatta</i>	<i>kaeránakute</i>	doesn't return
<i>háiru</i>	<i>hairánai</i>	<i>hairánakatta</i>	<i>hairánakute</i>	doesn't enter

AFFIRMATIVE	NEGATIVE PRESENT	NEGATIVE PAST	NEGATIVE GERUND	MEANING
<i>tóoru</i>	<i>tooránai</i>	<i>tooránakatta</i>	<i>tooránakute</i>	doesn't pass
<i>noru</i>	<i>noranai</i>	<i>noránakatta</i>	<i>noránakute</i>	doesn't ride
<i>siru</i>	<i>siranai</i>	<i>siranákatta</i>	<i>siranákute</i>	doesn't know
<i>tomaru</i>	<i>tomaranai</i>	<i>tomaranákatta</i>	<i>tomaranákute</i>	doesn't halt
<i>haráu</i>	<i>harawánai</i>	<i>harawánakatta</i>	<i>harawánakute</i>	doesn't pay
<i>áu</i>	<i>awánai</i>	<i>awánakatta</i>	<i>awánakute</i>	doesn't meet
<i>morau</i>	<i>morawanai</i>	<i>morawanákatta</i>	<i>morawanákute</i>	doesn't receive
<i>kau</i>	<i>kawanai</i>	<i>kawanákatta</i>	<i>kawanákute</i>	doesn't buy
<i>iu</i>	<i>iwanai</i>	<i>iwanákatta</i>	<i>iwanákute</i>	doesn't say
<i>suu</i>	<i>suwanai</i>	<i>suwanákatta</i>	<i>suwanákute</i>	doesn't smoke
<i>hanásu</i>	<i>hanasánai</i>	<i>hanasánakatta</i>	<i>hanasánakute</i>	doesn't speak
<i>káesu</i>	<i>kaesánai</i>	<i>kaesánakatta</i>	<i>kaesánakute</i>	doesn't give back
<i>kasu</i>	<i>kasanoi</i>	<i>kasánakatta</i>	<i>kasánakute</i>	doesn't lend
<i>káku</i>	<i>kakánai</i>	<i>kakánakatta</i>	<i>kakánakute</i>	doesn't write
<i>hataraku</i>	<i>hatarakanai</i>	<i>hatarakanákatta</i>	<i>hatarakanákute</i>	doesn't work
<i>isógu</i>	<i>isogánai</i>	<i>isogánakatta</i>	<i>isogánakute</i>	doesn't hurry
<i>asobu</i>	<i>asobanai</i>	<i>asobanákatta</i>	<i>asobanákute</i>	doesn't play
<i>yasúmu</i>	<i>yasumánai</i>	<i>yasumánakatta</i>	<i>yasumánakute</i>	doesn't rest
<i>nómu</i>	<i>nománai</i>	<i>nománakatta</i>	<i>nománakute</i>	doesn't drink
<i>yómu</i>	<i>yománai</i>	<i>yománakatta</i>	<i>yománakute</i>	doesn't read
<i>yamu</i>	<i>yamanai</i>	<i>yamanákatta</i>	<i>yamanákute</i>	doesn't cease

IRREGULAR

<i>iku</i>	<i>ikanai</i>	<i>ikanákatta</i>	<i>ikanákute</i>	doesn't go
<i>kúru</i>	<i>kónai</i>	<i>kónakatta</i>	<i>kónakute</i>	doesn't come
<i>suru</i>	<i>sinai</i>	<i>sinákatta</i>	<i>sinákute</i>	doesn't do
<i>sañpo-suru</i>	<i>sañpo-sinai</i>	<i>sañpo-sinákatta</i>	<i>sañpo-sinákute</i>	doesn't take a walk

To make a negative adjective from a verb of class I, you tack on the ending *-nai* (or *-nakatta*, *-nakute*) to the radical of the verb. To make a negative adjective from a verb of class II, you tack on the ending *-anai* (or *-anakatta*, *-anakute*) to the part that is left over when you cut off the *u* of the affirmative present tense.

Notice the verbs *haráu*, *áu*, *morau*, *kau*, *iu*, and *suu*. In all of them, the present tense ends with a vowel plus *u*. In the negative adjective, there is a *w* between the vowel of the verb itself and the ending *-anai*; thus, from *kau* you get the negative *kawanai*. This *w* is part of the original verb—just as the *s* in *hanásu* is part of the verb; but as you know, *w* never appears in Japanese except before the vowel *a*. When the ending begins with some other vowel, the *w* disappears; it is heard only when the ending begins with *a*, as it does here.

The place of the accent in the negative adjective depends on the accent of the original verb. If the verb has an accent (like *tabéru*, *mátu*), the negative forms are all accented on the syllable just before the *n* of the ending (*tabénai*, *tabénakatta*, *tabénakute*; *matánai*, *matánakatta*, *matánakute*). If the verb has no accent (like *akeru*, *asobu*), the negative present tense has none either, and the other negative forms are accented on the syllable *na* of the ending (*akenai*, *akenákatta*, *akenákute*; *asobanai*, *asobanákatta*, *asobanákute*).

The negative adjectives made from *kúru* and *suru* are irregular, as you might expect. They have to be learned as separate words.

The verb *áru* has no negative forms made from it. Instead, the adjective *nái* is used as the negative corresponding to *áru* (Note 10.16).

Additional examples:

- | | |
|---|--|
| (a) The weather isn't too good, so Mr. Ito probably won't come. | <i>Téñki ga añmari yóku nái kara, Itoo-saṅ wa kónai desyoo.</i> |
| (b) This bus probably doesn't pass near the park. | <i>Kono básu wa, kooeñ no sóba o tooránai desyoo.</i> |
| (c) Mr. Ueda's wife doesn't know any English, so she can't talk with Americans. | <i>Ueda-saṅ no ókusañ wa Eigo ga dekinai kara, Beikokúziñ to hanásu koto wa dekimaséñ.</i> |
| (d) It probably doesn't take two hours from here to Tokyo. | <i>Koko kara Tookyoo máde, nizíkañ kakarónai desyoo.</i> |
| (e) A person who doesn't work is no good. | <i>Hatarakanai hitó wa damé desu.</i> |
| (f) I didn't get well, because I didn't take (<i>lit.</i> drink) my medicine. | <i>Kusuri o nománakatta kara, yóku narimaséñ desita.</i> |

- (g) The rain didn't stop, so we couldn't take a walk.
 (h) I'm busy, so I'm not planning to go to the country for a visit today (*lit.* it's my intention not to go).
 (i) I didn't buy any books, but I did buy a (*lit.* one) magazine.
 (j) This streetcar doesn't stop in front of the bank, so let's take the next one.

Áme ga yamanákatta kara, sañpo-suru kotó ga dekimasén desita.
Isogastí kara, kyóo wa, inaka e asobi ni ikanai tumori desu.
Hón wa kawanákatta keredomo, zassi o issatú kaimásita.
Kono déñsya wa, giñkoo no máe de tomaranái kara, tugí no déñsya ni norimasyóo.

Note 10.18. Copular nouns; *na* in sentence modifiers

*285. Your house is in a handy spot.

Anáta no uti wa, béñri na tokoro ni arimasu.

*286. It's a quiet, pretty place.

Sízuka de, kírei na tokoro desu.

In Note 10.7 you read the following statement: A sentence ending with a noun plus the copula is not used as a modifier except in a few special cases.—The most important of these special cases is illustrated in sentences 285 and 286.

There is a group of nouns in Japanese that are never followed by the particle *no*. When such a noun (for example *sízuka*) is used to modify another noun (for example *tokoro*), the modifier is in the form of a sentence ending with the copula. As you know from Note 8.2, the predicate of a sentence modifier is in the plain form (thus *dá* and *dátta* instead of *désu* and *désita*); moreover, if the copula is in the present tense, the form *dá* is changed to *na*.

Compare the two following sentences:

- (a) This place is very quiet.
 (b) This is a very quiet place.

Kono tokoro wa, taiheñ sízuka desu.
Koko wa, taiheñ sízuka na tokoro desu.

In sentence (a), the predicate *sízuka desu* (noun plus copula) is in the polite form. In sentence (b), the words *taiheñ sízuka desu* are used as a modifier before the noun *tokoro*. In this position, *désu* is changed to its plain form, *dá*; and then, because there is a noun after it, *dá* is further changed to *na*. The expression *taiheñ sízuka na tokoro* means

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literally 'a place described by saying *taihen sízuka da*', just as the expression *déñsya no tomaru tokoro* means literally 'a place described by saying *déñsya ga tomaru*'.

Remember these two facts about *na*: (1) It is normally used only after nouns of a certain special group, not after ordinary nouns. (2) It is merely another form of the copula *dá* (*désu*), used when there is a following noun.

Nouns that are followed by *na* instead of *no* are called COPULAR NOUNS. They must be learned as separate items, since no rules can be given for spotting them. So far you have met seven; notice that all but one of them correspond in meaning to English adjectives:

<i>sízuka</i>	quiet	<i>sukí</i>	pleasing
<i>béñri</i>	convenient	<i>kirai</i>	displeasing
<i>ktrei</i>	pretty or neat	<i>sitúrei</i>	rude
<i>géñki</i>			health or good spirits

When a single copular noun is used to modify a following noun, it appears in a sentence modifier with *na* (same as *dá*), as in sentence 285. When two such nouns are used to modify a following noun, the first is followed by *dé* (gerund of the copula), the second by *na*, as in sentence 286. The expression *sízuka de ktrei na tokoro* means literally 'a place described by saying *sízuka de ktrei da* (it's quiet and it's pretty)'.

From now on, copular nouns will be introduced in the Basic Sentences with the word *na* after them as a mark of identification.

Additional examples:

- (c) Mr. Kurihara has two very good-looking daughters.
- (d) I like to study in a large, quiet room.
- (e) My kid brother Yoneo eats only things that he likes and nothing else (*lit.* and doesn't eat other things).
- (f) I have no intention of doing work that I dislike (*lit.* It is my intention not to do).

Kurihara-sañ ni wa, taiheñ ktrei na musumesañ ga hutarí arimasu.
Watakusi wa, ookti sízuka na heyá de beñkyoo-suru kotó ga sukí desu.
Ootoo no Yoneo wa, sukí na monó dake tábete, hoka no monó wa tabemaséñ.
Watakusi wa, kirai na sigoto wa sinai tumori desu.

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- (g) The mechanic that we met last night is a terribly rude person, isn't he?
 (h) This is a nice-looking place, but it's not too quiet, so I don't like it.
 (i) The waiter that I like is sick today.
 (j) He said some very rude things to my wife.
 (k) Mr. Ueda is a very high-spirited person, isn't he?
 (l) I live in a quiet, convenient little house.

Sakúbañ átta syokkoo wa, taiheñ sitúrei na hito desu née.

Koko wa, kírei na tokoro désu ga, añmari sízuka zya náí kara, watakusi wa kirai désu.

Watakusi no suki na kyúuzi wa, kyóo byooki desu.

Anó hito wa. watakusi no kánai ni, taiheñ sitúrei na kotó o iimásita.

Ueda-san wa, taiheñ géñki na hito desu née.

Sízuka de, béñri na tiisái utí ni súnde imasu.

Note 10.19. Particle *ni* after a copular noun

290. Please walk quietly.

Sízuka ni arúite kudasai

When a copular noun (Note 10.18) is followed by the particle *ni*, the expression may have two different meanings.

(1) Before the verb *náru*, a copular noun, like any noun, has the particle *ni* when it tells what somebody or something becomes (Note 10.8). Thus, *sízuka ni náru* means 'become quiet' or 'grow quiet'.

(2) Otherwise, a copular noun with *ni* means 'in such-and-such a manner'. *Sízuka ni* means 'in a quiet manner'—that is, 'quietly'; *kírei ni* means 'neatly'.

Notice that the expression *sízuka da* (*desu*, etc.) means 'is quiet' when you are talking about a place. When you talk about a person being quiet, you generally use the expression *sízuka ni suru* 'do (or behave) in a quiet manner'. *Sízuka ni* is also used as a sort of command meaning 'Be still!' or 'Keep quiet!'

Additional examples:

- (a) It gets quiet in this neighborhood (from) around ten at night.
 (b) After you get well, let's go for a walk together.
 (c) I used to dislike cigars, but I've come to like them (*lit.* they have become pleasing).

Kono tikáku de wa, gógo zyuuzi-góro kara sízuka ni narimasu.

Anáta ga géñki ni nátta áto de, issyo ni sañpo ni ikimasyóo.

Móto wa, hamaki wa kirai désita ga, kono goro wa, suki ni narimásita.

- (d) When I was twenty-two or -three, I used to like beer a lot; but I drank too much and got sick, so I've come to dislike it.
- (e) My brother's studying in the next room, so let's talk quietly.
- (f) I still can't write Japanese neatly.

Nizyuu nisáñsai no tokí wa, bíru ga taiheñ suki desita ga, añmari nóñde byooki ni nátta kara, kirai ni narimásita.

Áni ga tonari no heyá de beñkyoo-site irú kara, sízuka ni hanasimasyóo.

Watákusi wa, máda Nihonngo o kírei ni káku koto wa dekimaséñ.

Note 10.20. Particle *máde* at the end of a clause

*288. He probably won't come back till (it gets) late.

Osoku náru made kaeránai desyoo.

*289. Let's play with the dog till they all come back.

Miñná ga káette kúru made, uti no inú to asobimasyóo.

After a noun referring to place, *máde* means 'up to' or 'as far as' (Note 2.8); after a noun referring to time, it means 'up to' or 'until' (Note 7.18). At the end of a non-final clause after a verb in the present tense, *máde* means 'until so-and-so happens or happened'. Notice that the verb before *máde* is always in the present tense, regardless of the tense of the final predicate.

Máde also has the meaning 'until' when it follows the adverbial form of an adjective: for instance, *osokú made* 'until late'. See sentence (e) below.

Additional examples:

- (a) Let's stay (*lit.* be) here till it stops raining.
- (b) Let's wait for the doctor to come.
- (c) We can't get off till the streetcar stops.
- (d) He waited at the station till the train left.
- (e) My brother planned to be a doctor, and studied every day till late at night.

Áme ga yamu máde, koko ni imasyóo.

Isya ga kúru made, matimasyóo.

Déñsya ga tomaru máde, oríru koto wa dekimaséñ.

Kisyá ga déru made, teisyaba de mátte imasita.

Áni wa, isya ni náru tumori de, máiniti, yóru osokú made beñkyoo-simásita.

Note 10.21. Particle *née* again

285. My, but your house is in a handy spot!

Anáta no uti wa, béñri na tokoro ni arimásu née.

286. On top of that, it certainly is a quiet, pretty place!

Sono ue, sízuka de, kírei na tokoro desu née.

For the basic meaning of the particle *née* see Note 5.2. Sometimes, however, *née* is not used to invite the hearer's agreement, but simply to make the sentence as a whole sound more enthusiastic.

Without *née*, the two sentences quoted above would be flat statements of fact. With *née*, they are exclamations. You can tack this particle on to any statement when you want it to sound enthusiastic.

Note 10.22. *Sono ue*

In sentence 286, quoted in the preceding Note, the expression *sono ue* means 'on top of that' or 'besides'. The noun *ue* (Note 4.1) is used adverbially without a particle.

In this combination, *sono* is equivalent to *sore no*. The phrases *kore no*, *sore no*, *are no* are rarely used; in their place you will generally find *kono*, *sono*, *ano*.

Additional examples:

- (a) The food here is good, and on top of that it's cheap.
- (b) Let's go for a walk.—Before that, let's have a cup of coffee.
- (c) Let's go for a walk.—Afterwards, let's come back home and have dinner.
- (d) Near the doorway there's a bureau, and near that there's a desk.
- (e) There's a book on top of the desk, and on top of that there's a newspaper.
- (f) There's a meat market near my house, and (there's) a drugstore next door to that, so it's very convenient [for me].

Koko no tabemóno wa óisikute, sono ue yasúi desu.

Saño ni ikimasyóo.—Sono máe ni, kooñi o íppai nomimasyóo.

Saño ni ikimasyóo.—Sono áto de, utí e káette, góhañ o tabemasyóo.

Iriguti no sóba ni, tañsu ga átte, sono sóba ni, tukue ga arimasu.

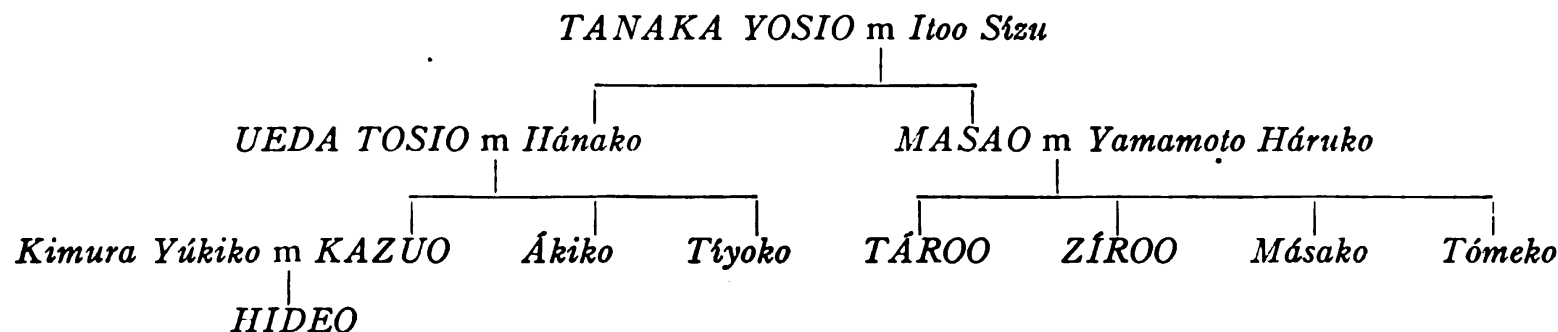
Tukue no ue ni, hón ga átte, sono ue ni, siñbuñ ga arimasu.

Uti no tikáku ni wa, nikúya ga átte, sono tonari ni wa, kusuriya ga áru kara, taiheñ béñri desu.

- (g) Mr. Tanaka was sitting near the window, and his wife was sitting on his left.
 (h) Mr. Harris knows English and German and French. In addition to those, he also knows Japanese.

Tanaka-san wa, mado no sôba ni kosikakete ite, sono hidari ni wa, ôkusan ga kosikakete imasita.
Hârisu-san wa, Eigo to Doitugo to Hurañsugo ga dekimasu. Sono hoka ni, Nihoño mo dekimasu.

4. Exercise



In the family tree shown above, the names of male persons are printed in **CAPITAL LETTERS**, the names of female persons are printed in *small letters*. The letter *m* between two names means 'married'. Family names are put first, with given names following; but when the father's family name has been shown, it is not repeated in the children's names.

A. On the basis of this family tree, all of the following ten statements are false. (Some of them are partly true, but each contains one mistake in relationship.) Each of them can be made true by changing a single word—either a personal name or a family term. Find what is wrong in each statement, and change one word so as to make it correct.

For instance, the statement *Yosio wa, Kazuo no titi desu* would be false, because Yosio is not Kazuo's father. You could make the statement true by changing *Kazuo* to *Hânako* or *Masao*, or by changing *titi* to *oztisañ*.

For some of the family terms in these sentences, you will have to refer to the list in Note 10.13.

1. *Tíyoko wa, Tároo no imootó desu.*
2. *Kazuo to Másako wa, kyôodai desu.*
3. *Ákiko wa, Hideo no oba de, Tosio no itóko desu.*
4. *Hánako wa, Yosio no obáasañ desu.*
5. *Másako wa, Tároo to Zíroo no imootó de, Sizu no ane desu.*
6. *Tosio wa, Hideo no ozi desu.*
7. *Masao wa, Tíyoko no syúziñ desu.*
8. *Kazuo wa, Yúkiko no syúziñ de, Hideo no magó desu.*
9. *Tómeke wa, Tároo no itóko de, Háruko no musumé desu.*
10. *Tároo to Zíroo wa, Yosio no musuko desu.*

B. On the basis of the same family tree, complete the following sentences by supplying either a personal name or a family term in each blank.

1. *Tómeke no obáasañ wa, — desu.*
2. *Tároo to Zíroo to Másako to Tómeke wa, — desu.*
3. *Tíyoko wa, Másako no — de, — no musumé desu.*
4. *Sizu wa, Yosio no — de, Masao no — desu.*
5. *Masao wa, Ákiko no — desu.*
6. *Kazuo wa, — to — no magó desu.*
7. *Hideo wa, Tíyoko to — no — desu.*
8. *Másako wa, Hánako no — de, Sizu no — desu.*
9. *Tómeke wa, — to Zíroo to — no — desu.*
10. *Zíroo wa, — no ani de, Tároo no — desu.*

C. Construct a family tree of your own immediate family—grandparents, parents, brothers and sisters, uncles and aunts, cousins, etc. Make up ten sentences in Japanese giving the relationship of various persons shown in the diagram.

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 21B, beginning

1. AS MR. YAMAMOTO LEAVES THE OSAKA HOTEL, HIS OLD FRIEND MR. ITO CATCHES SIGHT OF HIM.

Ito: *Yamamoto-saṅ!*

Yamamoto: *Ito-saṅ desu ka?*
Anáta ga Oosaka ni iru koto wa, sirimaséñ desita.

Ito: *Watakusi wa, kyóneñ no áki kara, koko ni súñde imasu.*
Oosaka e náni o si ni kimásita ka?

Yamamoto: *Watakusi wa Tookyoo no nañnéñhitu o tukúru koobá de hataraité irú kara, /*
sono koobá de tukútta mañnéñhitu o uri ni kimásita.

Ito: *Koko ni iru aida wa, dóno hóteru ni tomaru tumori desu ka?*

Yamamoto: *Kono hóteru ni tomaru tumori desita ga, /*
heyá ga nákatte kara máda wakarimaséñ.

Ito: *Sore dé wa, watakusi no uti e kimaséñ ka?*

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Yamamoto: *Arigatoo gozaimásu ga, /
watakusi wa, máda anáta no uti no hito ni átta koto ga náí kara . . .*

Ito: *Dé wa, miñná o syookai-simasyóo.
Watakusi no utí wa, sízuka na tokoro ni áru kara, /
yóru, yóku neru kotó ga dekimasu.
Sono ue, básu ga utí kara ittyoo-gúrai kita no hoo de tomarú kara, taiheñ béñri desu.*

Yamamoto: *Onaka ga suitá kara, anáta no utí e iku máe ni, /
ryooríya de tábeta ikimasyóo.*

Ito: *Utí e káeru made mátte, /
uti no mono to issyo ni tabemasyóo.*

2. MR. YAMAMOTO AND MR. ITO ARE ON THEIR WAY TO ITO'S HOUSE.

Ito: *Watakusi wa, yoñkágetu máe ni kekkoñ-simásita.*

Yamamoto: *Soo desu ka?
Sore wa sirimaséñ desita.*

Ito: *Watakusi wa, íma ryóosiñ to kánai to ootoo no Zíroo to, /
issyó ni súñde imasu.*

Yamamoto: *Zíroo-sañ wa, íma náñsai desu ka?*

Ito: *Nízyuu yóñsai desu.
Señséi de, tikáku no gakkoo de Eigo o osiete imasu.*

Yamamoto: *Dóko de Eigo o beñkyoo-simásita ka?*

Ito: *Beikoku no gakkoo de beñkyoo-simásita.
Eigo ga taiheñ yóku dekimasu.
Koko ga watakusi no utí desu.
Dóozo háitte kudasai.*

Yamamoto: *Taiheñ kírei na utí desu née.*

(They enter the house and find Ito's father, mother, and wife.)

Itoo: *Kore wa watakusi no titi de, kore wa háha de, kore wa kánai desu.*

Yamamoto: *Haztmete ome ni kakarimasu.*
Dóozo yorosiku.

Chorus: *Kotira kóso.*

3. Free Conversation

Pair off with another member of the group and ask him questions about his family. Ask him where his parents live, how many brothers and sisters he's got, whether any of them are married, whether he's married himself, how many sons and daughters and nephews and nieces he's got, and so on. Find out how old all these people are, and what they do. When he has told you about all the relatives that he can remember, and has answered all your questions, it's his turn to ask about YOUR family. Keep the interview as lively as you can. When you can't remember the name or the age or the occupation of somebody in your family, make a guess or invent a reasonable answer. What you say about your family doesn't have to be true, so long as it's lively and fluent.

PART TWO

UNIT 11

GETTING DRESSED

SECTION A

1. Basic Sentences

Record 22A, beginning

ENGLISH EQUIVALENTS	JAPANESE
morning	<i>ása</i>
early (<i>also</i> fast)	<i>hayái</i>
wanting to go	<i>ikitai</i>
292. I want to go to town early this morning.	<i>Kyóo wa, ása háyaku matt e ikitái desu.</i>
in the beginning	<i>hazime ni</i>
barber <i>or</i> barber shop	<i>tokoya</i>
293. First I want to go to the barber's.	<i>Hazime ni, tokoya e ikitái desu.</i>
hair (on the head)	<i>kami</i>
cut off	<i>karu</i>
get [one's hair] cut	<i>katte morau</i>
wanting to receive	<i>moraitai</i>
294. My hair's too long (<i>lit.</i> has become too long); I want to have it cut.	<i>Kami ga añmari nágaku nátta kara, katte moraitái desu.</i>
hair (on the face) (<i>or</i> beard)	<i>hige</i>
shave	<i>sóru</i>
295. I want to get shaved too.	<i>Hige mo sótte moraitái desu.</i>

shoes
is ready (*or* are ready)
shoemaker
stop in (at a place)
wanting to stop in

296. My shoes are supposed to be ready, so I want to stop in at the shoemaker's too.*

day before yesterday
laundry *or* laundress
things to be washed
take for me

297. My younger brother took my wash to the laundry for me day before yesterday.

pick up (*or* take)
go and pick up

298. I want to go and get it.

give (polite word)
bring back

299. I'll give you some money, so please bring mine back too.

Record 22B, beginning

a play (on the stage)
wanting to see
the play I want to see
ticket

kutú
dékite iru
kutúya
yoru
yoritai

*Kutú ga, dékite iru hazu dá kara, /
kutúya e mo yoritái desu.*

ototoi
señtakuya
señtakumono
motte itte kureru

*Ototoi, otooló ga, señtakuya e señtakumono o motte itte
kuremásita.*

tóru
tóri ni iku

Sore o tóri ni ikitái desu.

ageru (I)
totte kúru

Okane o ageru kara, watakusi no mo totte kite kudasai.

sibai
mitái
mitái sibai
kippu

* The English on the phonograph record says, 'My shoes are supposed to be ready too, so I want to stop in at the shoemaker's.' The word 'too' is in the wrong place.

300 [11-A]

wanting to buy
300. There's a play I want to see, so after that I want to buy some tickets.

library
wanting to read
the book you want to read
go and borrow for you
301. Since I plan to go to the library, I'll borrow the book you want to read.

bundle
not wanting to walk
302. I don't want to walk [while I'm] carrying a lot of bundles, so I'll ride back [home] on the streetcar.

kaitai
Sore kara, mitái sibai ga áru kara, kippu o kaitái desu.

tosyókān
yomitái
anáta no yomitái hón
karite kíte ageru
Tosyókān e iku tumori dá kara, /
anáta no yomitái hón o karite kíte agemasyoo.

tutumí
arukítaku náí
Tutumí o takusañ mótte arukítaku náí kara, /
déñsya ni notte kaerimasyoo.

2. Practice and Review

3. Notes

Note 11.1. Adjectives ending in *-tai*

*292. I want to go to town.

*293. I want to go to the barber's

*294. I want to have it cut.

295. I want to get shaved too.

*296. I want to stop in at the shoemaker's too.

298. I want to go and get it.

Matí e ikitái desu.

Tokoya e ikitái desu.

Katte moraitái desu.

Hige mo sotte moraitái desu.

Kutúya e mo yoritái desu.

Sore o tóri ni ikitái desu.

- *300. There's a play I want to see, so I want to buy some tickets. *Mitái sibai ga áru kara, kippu o kaitái desu.*
- *301. I'll borrow the book you want to read. *Anáta no yomitái hón o karite kíte agemasyóo.*
- *302. Since I don't want to walk [while I'm] carrying a lot of bundles . . . *Tutumí o takusañ mótte arukítaku náí kara . . .*

To say in Japanese that you WANT TO DO SOMETHING, you use an adjective ending in *-tai*, made from the verb that signifies the action you want to perform. The adjective means literally 'wanting to do so-and-so'; it is made by adding the ending *-tai* to the radical of the verb. The Basic Sentences contain seven adjectives of this kind, all made from verbs that you already know. They are included, along with several other examples, in the following list.

PRESENT	MEANING	RADICAL	ADJECTIVE IN <i>-tai</i>	MEANING
CLASS I				
<i>tabéru</i>	eat	<i>tábe</i>	<i>tabetái</i>	wanting to eat
<i>akeru</i>	open	<i>ake</i>	<i>aketái</i>	wanting to open
<i>déru</i>	go out	<i>dé</i>	<i>detái</i>	wanting to go out
<i>neru</i>	go to bed	<i>ne</i>	<i>netái</i>	wanting to go to bed
<i>oríru</i>	get off	<i>óri</i>	<i>oritái</i>	wanting to get off
<i>míru</i>	see	<i>mí</i>	<i>mitái</i>	wanting to see
<i>iru</i>	be	<i>i</i>	<i>itai</i>	wanting to be
CLASS II				
<i>mátu</i>	wait	<i>máti</i>	<i>matitái</i>	wanting to wait
<i>háiru</i>	enter	<i>háiri</i>	<i>hairitái</i>	wanting to enter
<i>yoru</i>	stop in	<i>yorí</i>	<i>yoritái</i>	wanting to stop in
<i>kau</i>	buy	<i>kai</i>	<i>kaitái</i>	wanting to buy
<i>morau</i>	receive	<i>morai</i>	<i>moraitái</i>	wanting to receive
<i>hanásu</i>	speak	<i>hanási</i>	<i>hanasitái</i>	wanting to speak
302	[11-A]			

PRESENT	MEANING	RADICAL	ADJECTIVE IN <i>-tai</i>	MEANING
<i>arúku</i>	walk	<i>arúki</i>	<i>arukitái</i>	wanting to walk
<i>isógu</i>	hurry	<i>isógi</i>	<i>isogitái</i>	wanting to hurry
<i>asobu</i>	play	<i>asobi</i>	<i>asobitai</i>	wanting to play
<i>yómu</i>	read	<i>yómi</i>	<i>yomitái</i>	wanting to read

IRREGULAR

<i>iku</i>	go	<i>iki</i>	<i>ikitai</i>	wanting to go
<i>kúru</i>	come	<i>kí</i>	<i>kitái</i>	wanting to come
<i>suru</i>	do	<i>si</i>	<i>sitai</i>	wanting to do

An adjective in *-tai* is treated exactly like any other adjective, and has all the forms that belong to such words. Here are the plain forms of four typical adjectives in *-tai*:

PRESENT	<i>tabetái</i>	<i>aketai</i>	<i>yomitái</i>	<i>asobitai</i>
PAST	<i>tabétakatta</i>	<i>aketákatta</i>	<i>yomítakatta</i>	<i>asobitákatta</i>
ADVERBIAL	<i>tabétaku</i>	<i>aketaku</i>	<i>yomítaku</i>	<i>asobitaku</i>
GERUND	<i>tabétakute</i>	<i>aketákute</i>	<i>yomítakute</i>	<i>asobitákute</i>

The polite present forms are *tabetái desu*, *aketái desu*, *yomitái desu*, *asobitái desu*. (Notice that before the copula *desu*, every adjective is accented, whether it has an accent of its own or not.) The negative of an adjective in *-tai* is made in the same way as the negative of ordinary adjectives, by using the adverbial form plus *nái* or *arimasén* (*tabétaku nái*, *tabétaku arimasén*, etc.).

In a sentence, adjectives in *-tai* behave like other adjectives. In addition to their use in the final predicate (as in sentences 292 to 300), they appear in non-final clauses (sentence 302) and in sentence modifiers (sentences 300 and 301). The expression *mitái sibai* means literally 'a play described by saying *mitái* (I want to see it)'; *anáta no yomitái hón* means literally 'a book described by saying *anáta ga yomitái* (you want to read it)'.

An adjective in *-tai* usually refers to an action that the **SPEAKER HIMSELF** wants to perform. *Tabetái* most often means 'I want to eat'; sometimes it is used to mean 'YOU want to eat', less commonly to mean 'HE wants to eat'.

Notice that in the Basic Sentences quoted above, all the adjectives in *-tai* mean 'I want to do so-and-so', except in sentence 301, where the word *anáta* before *yomitái* shows that the person who wants to read is 'you', not 'I'.

Remember that you use an adjective in *-tai* only to say that you want to DO something—not to say that you want to HAVE something. If you want some object (food, drink, a book, paper, a house, and so on), you use the adjective *hosíi* 'desirable'. Compare sentences 43 to 50.

When an adjective in *-tai* is preceded by a single noun, denoting either the person who wants to perform the action or the object on which the action is to be directed, that noun usually has the particle *ga* or *wa*, depending on emphasis:

- | | |
|-------------------------------------|----------------------------------|
| (a) I want to read [it]. | <i>Watakusi ga yomitái desu.</i> |
| (b) I want to read [it]. | <i>Watakusi wa yomitái desu.</i> |
| (c) [I] want to read the newspaper. | <i>Siñbuñ ga yomitái desu.</i> |
| (d) [I] want to read the newspaper. | <i>Siñbuñ wa yomitái desu.</i> |

When both nouns are used, the first has *wa*, the second has *ga*. Depending on which one is more emphatic, either of the two nouns may stand first:

- | | |
|---|--|
| (e) I want to read the newspaper. | <i>Watakusi wa siñbuñ ga yomitái desu.</i> |
| (f) I'm the one that wants to read the newspaper. | <i>Siñbuñ wa watakusi ga yomitái desu.</i> |

Instead of *ga* or *wa*, the noun denoting the object on which the action is directed sometimes has the particle *o*:

- | | |
|---|---|
| (g) [I] want to read the newspaper. | <i>Siñbuñ o yomitái desu.</i> |
| (h) I want to read the newspaper. | <i>Watakusi wa siñbuñ o yomitái desu.</i> |
| (i) I'm the one that wants to read the newspaper. | <i>Watakusi ga siñbuñ o yomitái desu.</i> |

In sentence 300, the expression *kippu o kaitái desu* could be changed to *kippu ga kaitái desu* without any change of meaning.

304 [11-A]

Additional examples:

- (j) I want to write three letters.
- (k) What time do you want to eat dinner?
- (l) I don't want to see that play.
- (m) I dislike candy, but when others are eating candy I get so I want to eat some too.
- (n) There are three books here. Which book do you want to read?
- (o) I'm tired, so I want to go to bed early.
- (p) I want to go to Japan and study Japanese.
- (q) Even though I wanted to come last night, I couldn't (come).
- (r) I've come to want to see (*lit.* meet) my parents [again], so I'm going back to the country.
- (s) Why do you want to work at that factory?
- (t) I want to get off in front of the library.
- (u) I got thirsty for some beer, so I went to the corner restaurant.
- (v) I don't want to walk home from the station.
- (w) I'd like to live in the country, but I work in town so I don't (live in the country).
- (x) The woman I wanted to marry married another man.
- (y) Which is the fountain pen you want to buy?
- (z) There's something I want to show you.

Note 11.2. Verb phrases with *kúru*

*299. Please bring mine back too.

*301. I'll borrow the book you want to read.

Tegami ga (or o) sañtuu kakitái desu.
Anáta wa, náñzi ni góhañ ga (or o) tabetái desu ka?
Sono sibai wa (or o) mítaku arimaséñ.
Watakusi wa, okási ga kirai desu ga, hoka no hitó ga okási o tábete iru to, watakusi mo tabétaku narimasu.
Koko ni, hón ga sáñsatu arimásu ga, dóno hón ga (or o) yomitái desu ka?
Tukárete iru kara, háyaku netái desu.
Nihón e itte, Nihongo o beñkyoo-sitái desu.
Sakúbañ kitakatta keredomo, kúru koto wa dekimaséñ desita.
Ryóosiñ ni aitaku nátta kara, inaka e kaerimasu.
Dóo site ano koobá de hatarakitái desu ka?
Tosyókañ no máe de oritái desu.
Bíiru ga nomítaku nátta kara, kádo no ryooríya e ikimásita.
Teisyaba kára utí made arukítaku arimaséñ.
Inaka ni sumitái desu ga, math de hataraitte irú kara, inaka ni súnde imaséñ.
Watakusi ga kekkoñ-sitákatta oñna no hitó wa, hoka no hitó to kekkoñ-simásita.
Dóre ga anáta no kaitai mañnéñhitu desu ka?
Anáta ni misetái mono ga arimasu.

Watakusi no mo totte kíte kudasai.

Anáta no yomitái hón o karite kíte agemasyoo.

The phrase *totte kúru* means literally 'take and come' or 'pick up and come'; *karite kúru* means literally 'borrow and come'. In English, we say instead, 'go and pick up', 'go and borrow'.

When somebody does an errand, three steps are involved: first, he goes; second, he does the errand; third, he comes back. In English we generally mention only the first two steps: 'He went and picked up my washing'; 'I'll go and borrow a book'. In Japanese, you generally mention only the last two: *Watakusi no señtakumono o totte kimásita* (literally 'He picked up my washing and came [back]'); *Hón o karite kimasyóo* (literally 'I'll borrow a book and come [back]'). Either way of talking about the errand is as logical as the other.

Remember: In talking about an errand, where we say in English 'go and do something', you say in Japanese 'do something and come'. Don't confuse this with the combination that means 'go in order to do something'—for instance *tóri ni iku* (Note 9.5).

Additional examples:

- (a) I'll go and see.
- (b) Please go and ask the policeman.
- (c) I went and got some medicine from the doctor.
- (d) I'm supposed to go and get it on Saturday.
- (e) When you go to town (*lit.* At the time that you have gone to town) please stop in at the shoemaker's and pick up my shoes.
- (f) There aren't any envelopes, so please go and buy [some].
- (g) I'll go and return the magazines that I borrowed yesterday from Mr. Kimura.
- (h) Please go and put this letter on top of the bureau.

Mite kimasyóo.

Zyún̄sa ni kiite kíte kudasai.

Isya kara kusuri o moratte kimásita.

Doyóobi ni, sore o totte kúru hazu desu.

Mat̄ e itta tok̄i ni, kutúya e yotte, watakusi no kutú o totte kíte kudasai.

Huutoo ga ná̄i kara, katte kíte kudasai.

Kinoo Kimura-sān kara karita zassi o káesite kimasyóo.

Kono tegami wa, tānsu no ue ni oite kíte kudasai.

Note 11.3. Verbs for giving: *ageru* and *kudasáru*

*299. I'll give you some money, so . . .

Okane o ageru kara . . .

306 [11-A]

In Unit 7 you learned two verbs meaning 'give': *youtu* and *kureru*; for the difference between them see Note 7.9. When the person to whom something is given is the person you are talking to, the use of these verbs implies that you are on very intimate terms with him, or else that you are superior to him in the Japanese social scale.

The verb *ageru* (past tense *ageta*) means the same thing as *youtu*, but is more formal in tone. You use it when you speak of giving something to a person who is equal or superior to the giver (either actually or in terms of the Japanese social system)—especially when you speak of yourself giving something to the person you are talking to.

The formal verb corresponding to *kureru* is *kudasáru* (past *kudasátta*). You use this when an equal or a superior gives something—especially when the person you are talking to gives YOU something. Some of the forms of this verb are irregular. The IMPERATIVE is *kudasái*, which you already know (Notes 1.7, 3.5); the polite present and past are *kudasaimásu*, *kudasaimásita*.

Additional examples:

- (a) I'll give you some tickets for this play.
- (b) My older brother gave his teacher a book that he had bought in England.
- (c) Shall I give this to your father?
- (d) Your uncle gave me some tickets for this play.
- (e) Did you give my brother this book?
- (f) Would you (*lit.* Won't you) please give me a glass of water?

Kono sibai no kippu o agemasyóo.

Áni wa, señséi ni, Eikoku de katta hón o agemásita.

Kore wa otóosañ ni agemasyóo ka?

Anáta no ozisañ ga, kono sibai no kippu o kudasaimásita.

Anáta ga, ootoó ni, kono hón o kudasaimásita ka?

Mizu o íppai kudasaimasén ka?

Note 11.4. Verb phrases with verbs for giving and receiving

- 297. My younger brother took my wash to the laundry for me day before yesterday.
- *299. Please bring mine back too.
- *301. I'll borrow (for you) the book you want to read.
- 294. My hair's too long; I want to have it cut.
- 295. I want to get (my beard) shaved too.

Ototoi, ootoó wa, señtakuya e señtakumono o motte itte kuremásita.

Watakusi no mo totte kíte kudasai.

Anáta no yomitái hón o karite kíte agemasyóo.

Kamí ga añmari nágaku náltá kara, katte moraitái desu.

Ilige mo sótte moraitái desu.

Q. A verb for giving with a gerund before it means that one person does something as a favor to somebody else. The thing he does is expressed by the gerund. If the favor is done for somebody who is not the speaker, the verb for giving is *yaru* or *ageru*; if the favor is done for the speaker himself, the verb for giving is *kureru* or *kudasáru*. A noun referring to the person who does the favor has the particle *wa* or *ga*; a noun referring to the person for whom the favor is done has the particle *ni*. Here are some illustrations:

- | | |
|---|---|
| (a) My brother carried the suitcase for his friend. | <i>Áni ga tomodati ni kabañ o mótte yarimásita.</i> |
| (b) I carried the suitcase for your father. | <i>Watakusi ga, anáta no otóosañ ni, kabañ o mótte
agemásita.</i> |
| (c) My brother carried the suitcase for me. | <i>Áni ga kabañ o mótte kuremásita.</i> |
| (d) Your father carried the suitcase for me. | <i>Anáta no otóosañ ga kabañ o mótte kudasaimásita.</i> |

In sentences (c) and (d) you don't need *watakusi ni*, since the verbs *kureru* and *kudasáru* already imply that the action was done as a favor to the speaker.

The verb *morau* 'receive' with a gerund before it means that one person has a favor done for him by somebody else. The thing that is done is expressed by the gerund. A noun referring to the person who has the favor done for him has the particle *wa* or *ga*; a noun referring to the person by whom the favor is done has the particle *ni*. For instance:

- | | |
|---|---|
| (e) My father had the suitcase carried for him by his friend. | <i>Tití wa, tomodati ni, kabañ o mótte moraimásita.</i> |
| (f) I had the suitcase carried for me by my father. | <i>Watakusi wa, tití ni, kabañ o mótte moraimásita.</i> |

Notice that the following two sentences describe the same event from different points of view:

- | | |
|--|---|
| (g) Taro went and bought a newspaper for my father. | <i>Tároo wa, tití ni siñbuñ o katte kíte agemásita.</i> |
| (h) My father had Taro go and buy a newspaper for him. | <i>Tití wa, Tároo ni siñbuñ o katte kíte moraimásita.</i> |

The verbs *yaru*, *ageru*, *kureru*, *kudasáru*, and *morau* in verb phrases of this kind can be in any form—present, past, tentative, gerund, etc., either affirmative or negative. To say that you WANT to do something as a favor to somebody else, or that you WANT to have a favor done for you, you use the adjectives *yaritai*, *agetai*, and *moraitai*.

A verb phrase with *kudasái* (Note 3.5) is no different, in principle, from other verb phrases with a verb of giving. *Kudasái* means 'please give me' (Note 1.7); when it follows a gerund, it means 'please do so-and-so as a favor to me'.

Additional examples:

- (i) Mr. Harris, the Englishman, wrote this letter for me in English.
- (j) Since I'm planning to go to the laundry, I'll take your wash too.
- (k) My brother didn't show me the letter he got from his girl friend.
- (l) My cousin is going on a trip, so I'll lend him my black suitcase.
- (m) I know Japanese, so I'll ask the policeman for you.
- (n) My teacher wrote this letter for me.
- (o) I read the book to my sister.
- (p) The barber cut my hair (for me).
- (q) I don't know French, so I'll have this French book read to me.
- (r) I want the policeman to show me (*lit.* teach me) the way.
- (s) I get shaved by a barber every day.
- (t) I had the boy next door go and pick up my shoes for me.
- (u) My mother is sick, so she's planning to have the doctor look her over tomorrow.
- (v) I had this letter written for me by my teacher.
- (w) Jiro had a watch bought for him by his aunt.
- (x) Let's have the waiter bring us a newspaper.

Eikokúziñ no Hárisu-sañ ga, kono Eigo no tegami o káite kuremásita.
Señtakuya e iku tumori dá kara, anáta no señtakumono mo motte itte agemasyóo.
Áni wa, oñná no tomodati kara moratta tegami o mísete kuremaséñ desita.
Itóko ga ryokoo ná ikú kara, watakusi no kurói kabañ o kasite yarimasyóo.
Watakusi wa Nihongo ga dekíru kara, zyuñsa ni kiite agemasyóo.
Watakusi no señséi wa, kono tegami o káite kudasaímásita.
Watakusi wa, imootó ni hón o yóñde yarimásita.
Tokoya-sañ wa, kamí o katte kuremásita.
Watakusi wa Hurañsugo ga dekínai kara, kono Hurañsugo no hón o yóñde moraimasyóo.
Zyúñsa ni miti o osiete moraitái desu.

Máiniti tokoya ni hige o sótte moraimasu.
Tonari no otokó no ko ni, kutú o totte kíte moraimásita.

Háha wa byooki dá kara, asitá isya ni míte morau tumori desu.
Watakusi no señséi ni, kono tegami o káite moraimásita.
Zíroo wa, oba ni tokei o katte moraimásita.
Kyúuzi ni siñbuñ o motte kíte moraimasyóo.

Note 11.5. Particle *mo* after a noun phrase

91. That one's mine.

Are wa, watakusi nó desu.

*166. The wind blows a lot in winter too.

Huyú ni mo, kaze ga yóku hukimasu.

*299. Please bring mine back too.

Watakusi no mo totte kíte kudasai.

A noun phrase with *no* can be used without a following noun when the conversation as a whole makes it clear what you are talking about (sentence 91, Note 2.12). The particle *mo* can follow another particle, except that it never follows *ga* or *o* or *wa* (sentence 166, Note 5.3). The expression *watakusi no mo* in sentence 299 means 'mine too' or 'mine also'; since it occurs in a conversation about laundry, it is clear that the phrase *watakusi no* means *watakusi no señtakumono* 'my wash'.

Additional examples:

- (a) I'm going to the laundry to pick up my wash. Shall I go and pick yours up too?
- (b) When you put (*lit.* insert) your baggage in the room, please put mine [there] too.
- (c) Our dog is sick. Is yours sick too?
- (d) My shoes are black. So are Taro's.
- (e) I'm planning to go to the library to return a book. I'll go and return my father's too.

Watakusi wa, señtakuya e señtakumono o tóri ni ikimásu ga, anáta no mo totte kíte agemasyóo ka?

Anáta no nímotu o heya no náka ni ireru tokí ni, watakusi no mo irete kudasái.

Uti no inú wa byooki desu ga, anáta no mo byooki desu ka?

Watakusi no kutú wa kurói desu. Tároo no mo kurói desu.

Tosyókāñ e hón o káesi ni iku tumori desu ga, títí no mo káesi ni ikimasyóo.

Note 11.6. Some new verbs

294. My hair's too long; I want to have it cut.

Kamí ga añmari nágaku nátta kara, katte moraitái desu.

296. My shoes are supposed to be ready, so I want to stop in at the shoemaker's too.

Kutú ga, dékite iru hazu dá kara, kutúya e mo yoritái desu.

298. I want to go and get it.

Sore o tóri ni ikitái desu.

310 [11-A]

(1) *Karu* means 'cut off' or 'crop' or 'trim'. It is used of cutting hair, grass, grain, or the like. Notice that the past tense and the gerund of this verb are the same as the past tense and the gerund of *kau* 'buy': *katta*, *katte*. Confusion between the two words is not likely to occur, since the sentence as a whole will generally make it clear which one is meant. (Sentence 294 could mean, 'My hair is too long, so I want to have some bought for me'; but such a meaning would not be very likely.)

(2) The simple verb *dekiru* means 'be possible' (Note 8.11). The verb phrase *dékite iru* usually means 'be ready, be finished'. For instance:

- | | |
|--|--|
| (a) Are my shoes ready? | <i>Kutú wa dékite imásu ka?</i> |
| (b) Yes, they are (ready). | <i>Hái. Dékite imasu.</i> |
| (c) Isn't that building next to the
post office finished yet? | <i>Yuubíñkyoku no tonari ni áru, ano tatémono
wa, máda dékite imaséñ ka?</i> |
| (d) No, it's not finished yet. | <i>Iie. Máda dékite imaséñ.</i> |

(3) *Yoru* means 'stop in somewhere when passing'. In English we say 'stop in AT such-and-such a place'; in Japanese you use the particle *e*. Thus, *kutúya e yoru* means 'stop in at the shoemaker's'.

(4) *Tóru* means 'take' in the sense of 'get' or 'pick up'. For 'take' in the sense of carrying something from one place to another, you use the verb phrase *motte iku* (Note 9.18). For 'take' in the sense of taking a person along with you, you use the verb *tureru*. For instance:

- | | |
|--|---|
| (e) I went and picked up my suitcase. | <i>Kabañ o totte kimásita.</i> |
| (f) I took my suitcase to the station. | <i>Teisyaba e, kabañ o motte ikimásita.</i> |
| (g) I took my friend to the station. | <i>Teisyaba e, tomodati o turete ikimásita.</i> |

Additional examples:

- | | |
|--|--|
| (h) I had the barber cut my hair short. | <i>Tokoya ni, kamí o mizíkaku katte moraimásita.</i> |
| (i) I had some paper bought for me at the bookstore. | <i>Hóñya de, kamí o katte moraimásita.</i> |

- (j) The shoes that I took to the shoemaker's last week are supposed to be ready, so I'll go to get them today.
- (k) The wash that you brought day before yesterday isn't ready yet; please wait two or three days.
- (l) I want to stop in at Mr. Tanaka's before I go back home.
- (m) Does this ship call at Yokohama?
- (n) I'll stop in at the drugstore for you.
- (o) Please go and get the chair that's under the tree in the garden.
- (p) Yesterday I took my son to Tokyo (as a favor to him).

Señsyuu kutúya e motte itta kutú wa, dékite iru hazu dá kara, kyóo tóri ni ikimasyóo.

Anáta ga ototoi motte kíta señtakumono wa, máda dékite inai kara, nisañti mátte kudasai.

Utí e káeru máe ni, Tanaka-sań no utí e yoritái desu.

Kono húne wa, Yokohama e yorimásu ka?

Kusuriya e yotte agemasyóo.

Niwa no kí no sita ni áru isu o tótte kíte kudasai.

Kinoo, musuko o Tookyoo e turete itte yarimásita.

4. Exercise

A. In each of the following sentences, a noun has been left out. Insert an appropriate word in each blank, and practice the finished sentence out loud.

1. *Hón o karitai tokí ni wa, — e ikimasu.*
2. *Kamí o katte moraitai tokí ni wa, — e ikimasu.*
3. *Okane o karitai tokí ni wa, — e ikimasu.*
4. *Byooki no tokí wa, — e hairimasu.*
5. *Kodomo no tokí, — de Eigo o beñkyoo-simásita.*
6. *Ryokoo ni iku tokí ni wa, — de kisyá ni norimasu.*
7. *Onaka ga suita tokí ni wa, taitei — de góhań o tabemasu.*
8. *Hige o sótte moraitai tokí ni wa, — e ikimasu.*

B. Each of the following sentences ends in a verb. First change each verb to the corresponding adjective in *-tai* (Note 11.1) and make the sentence mean 'I want to do so-and-so'. Then change each sentence to the negative, so as to make it mean 'I don't want to do so-and-so'.

1. *Góhañ to yasai o tabemasu.*
2. *Matí e biñseñ ya huutoo o kai ni ikimasu.*
3. *Watakusi wa, niwa no kí no sita de asobimasu.*
4. *Sibai o mimasu.*
5. *Iikóoki ni norimasu.*
6. *Nihoñgo o beñkyoo-simasu.*
7. *Btiru o takusáñ nomimasu.*
8. *Hige o sótte moraimasu.*
9. *Mañnéñhitu o kaimasu.*
10. *Tabako o íppoñ suimasu.*

C. Each of the following sentences contains a noun with a sentence modifier before it (Note 8.2). Change the predicate of the sentence modifier to an adjective in *-tai*, present or past according to the form of the verb. What does each new sentence mean?

1. *Watakusi no yóñde iru zassi wa, kono hóñya ni arimaséñ.*
2. *Anáta no karita hóñ wa, tosyókañ ni arimaséñ desita.*
3. *Dóre ga anáta no mitta sibai desu ka?*
4. *Watakusi no katta tokei wa, taiheñ takái desita.*
5. *Watakusi no notta hikóoki wa, añmari háyaku arimaséñ desita.*

D. The left-hand column contains ten noun phrases; the right-hand column contains ten verbs. First match up the items by choosing the noun phrase that can logically stand before each verb. Then make up a sentence using the combination IN A NON-FINAL CLAUSE. For instance, if the noun phrase were *hón o* and the verb were *yómu*, you could make up such sentences as the following: *Hón o yónde, tegami o kakimásita. Kyóo sañzikañ mo hón o yónda kara, taiheñ tukárete imasu.*

<i>kaze ga</i>	<i>sóru</i>
<i>kamí o</i>	<i>tabéru</i>
<i>btiru o</i>	<i>kariru</i>
<i>sibai o</i>	<i>nómu</i>
<i>hige o</i>	<i>karu</i>
<i>góhañ o</i>	<i>noru</i>
<i>áme ga</i>	<i>míru</i>
<i>okane o</i>	<i>húru</i>
<i>déñsya ni</i>	<i>hanásu</i>
<i>Nihoñgo de</i>	<i>húku</i>

5. Check-Up and Review

SECTION B

1. Basic Sentences

Record 22B, after spiral

ENGLISH EQUIVALENTS	JAPANESE
alone (<i>lit.</i> being one person) even going it's all right even if [I] go	<i>hitóri de</i> <i>itté mo</i> <i>itté mo ii desu</i>
303. Is it all right if I go to see the play alone?	<i>Hitóri de sibai o mí ni itté mo ii desu ka?</i>
whether going or not going	<i>itté mo ikanákute mo</i>
304. I want to go whether my friend goes or not.	<i>Tomodati ga itté mo ikanákute mo, watakusi wa ikitái desu.</i>
clothing <i>or</i> Japanese kimono get dirty clean (<i>also</i> pretty) change one's clothes	<i>kimono</i> <i>yogoreru</i> (I) <i>kitrei na</i> <i>kikaeru</i> (I)
305. My clothes are dirty, so I guess I'll change to [some] clean ones.	<i>Kimono ga yogorete irú kara, /</i> <i>kitrei na kimono ni kikaemasyóo.</i>
this morning bath take a bath (<i>lit.</i> enter a bath) it's all right even if [I] don't enter again	<i>késa</i> <i>huró</i> <i>huró ni háiru</i> <i>moo hairánakute mo ii desu</i>
306. I took a bath this morning, so I don't have to take another.	<i>Késa huró ni háitta kara, /</i> <i>moo hairánakute mo ii desu.</i>
Record 23A, beginning	
however <i>or</i> nevertheless teeth	<i>kéredomo</i> <i>há</i>

polish
hand
face
wash

309. But I WILL brush my teeth, and wash my face and hands.

shirt
put on *or* wear (on the body)
brown
socks *or* stockings
put on *or* wear (on the legs and feet)

308. I'll wear a white shirt and brown socks.

suit of clothes (Western style)

309. I'll wear brown shoes and a black suit.

servant girl (*or* maid)
have someone shine

310. I'll have the maid shine my shoes.

there is only one
overcoat
even wanting to wear

311. My only overcoat has been taken to the cleaner's,
so I couldn't wear [one] even if I wanted to.

even so *or* anyway
hat
put on *or* wear (on the head)

312. Anyway, I'll wear a hat.

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migaku
té
kao
arau

Kéredomo, há o migaite, kao to té o araimasyóo.

waisyatu
kiru (I)
tyairo no
kutúsita
haku

Sirói waisyatu o kite, tyairo no kutúsita o hakimasyóo.

yoohuku
Tyairo no kutú o haite, kurói yoohuku o kimasyóo.

zyotyuu
migaite morau
Zyotyuu ni kutú o migaite moraimasyóo.

hitótu sika náí
gaitoo
kitákute mo
Ihitótu sika náí watakusi no gaitoo wa, señtakuya e motte
itte áru kara, /
kitákute mo, kiru kotó wa dekimasén.

dé mo
boosi
kabúru
Dé mo, boosi wa kabútte ikimasyóo.

a little
there is only a little
313. Since I've only got a little money, please lend me
[some].

sukósi
sukósi sika náí
Okane ga sukósi sika náí kara, kasite kudasái.

2. Practice and Review

3. Notes

Note 11.7. Clothing

308. I'll wear a white shirt and brown socks.

309. I'll wear brown shoes and a black suit.

312. Anyway, I'll wear a hat.

Sirói waisyatu o kite, tyairo no kutúsita o hakimasyóo.

Tyairo no kutú o haite, kurói yoohuku o kimasyóo.

Dé mo, boosi wa kabútte ikimasyóo.

This Unit has introduced seven words for various kinds of clothing. These are listed here, together with seven others that you may find useful:

kimono.....clothing in general, or
a Japanese kimono
yoohuku.....man's suit or woman's dress
gaitoo.....overcoat
waisyatu.....shirt
kutú.....shoes
kutúsita.....socks or stockings
boosi.....hat

zubón.....trousers
sebiro.....jacket
sitagi.....underwear in general, or
undershirt
zuboñsita.....underdrawers, shorts
nékurai.....necktie
hañketi.....handkerchief
geta.....wooden clogs

All but the first and the last of these terms (*kimono* and *geta*) refer to Western styles of clothing (American and European). Western clothes have grown more and more common in Japan during the last twenty years, especially

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in the larger cities. The word *geta* refers to the flat wooden clogs or sandals with high cleats that the Japanese often wear instead of shoes.

There are three different verbs in Japanese for putting on clothes. *Haku* is used of putting something on the legs or feet—for instance trousers, socks, and shoes. *Kabúru* is used of putting something on the head—for instance hats, caps, and shawls. *Kiru* (I) is used of everything else—for instance suits, shirts, and overcoats. All these verbs mean ‘put on’. To say that somebody IS WEARING something, you generally use a verb phrase with *iru*: *haite iru*, *kabutte iru*, *kite iru*.

When you talk of putting on or wearing two different things, you use a single verb if both things are worn on the legs or feet, on the head, or on the body. If the two things are worn on different parts of the body, you use two different verbs. For instance:

- | | |
|---|--|
| (a) He's wearing a white shirt and a blue jacket. | <i>Sirói waisyutu to aói sebiro o kite imasu.</i> |
| (b) He's wearing a white shirt and red socks. | <i>Sirói waisyatu o kite, akai kutúsita o haite imasu.</i> |

A noun denoting the thing you put on has the particle *o*, as in sentences 308 and 309. In sentence 312, *boosi* has the particle *wa* instead, because here the meaning is, ‘I can't wear an overcoat, but anyway, as far as a hat is concerned, I'll wear one (*lit.* I'll put one on and go)’.

Notice the color words used in the sentences quoted here. So far you have learned the names of five colors:

<i>sirói</i>	white
<i>kurói</i>	black
<i>akai</i>	red
<i>aói</i>	blue
<i>tyairo</i>	brown

The first four of these are adjectives, with a past tense, an adverbial form, and a gerund (for instance *sírokatta*, *stroku*, *strokute*). *Tyairo* is a noun. Accordingly, when one of the first four modifies a noun, it simply stands before the noun as a sentence modifier (Note 8.4); but when *tyairo* modifies another noun, it has the particle *no*.

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Additional examples:

- (c) I put on a shirt that I'd had my brother buy for me.
- (d) My kid brother's shoes are too small [for me], so I can't wear them.
- (e) It's cold today, so when I go outside I'll wear (*lit.* go out wearing) an overcoat.
- (f) You can't wear a hat while you're getting your hair cut.
- (g) I want to put on my brown suit, but I can't (put it on) because it's been taken to the cleaner's.
- (h) Mr. Ito is wearing a black suit, a black hat, and black socks and shoes.

Áni ni katte moratta waisyatu o kimásita.

Otootó no kutú wa añmari tiisái kara, watakusi wa haku kotó wa dekimasén.

Kyóo wa samúi kara, sóto e déru toki ni wa, gaitoo o kite demasyóo.

Kamí o katte moratte iru aida wa, boosi o kabúru kotó wa dekimasén.

Tyairo no yoohuku ga kitái desu ga, señtakuya e motte itte áru kara, kiru kotó wa dekimasén.

Itoo-sañ wa, kurói yoohuku o kite, kurói boosi o kabútte, kurói kutúsita to kutú o haite imasu.

Note 11.8. Particle *mo* after a gerund

304. I want to go whether my friend goes or not.

Tomodati ga itté mo ikanákute mo, watakusi wa ikitái desu.

*311. I can't wear [one] even if I want to.

Kitákute mo, kiru kotó wa dekimasén.

A gerund followed by the particle *mo* means literally 'even doing so-and-so'. It often corresponds to the English expression 'even if [somebody] does so-and-so' or 'even if such-and-such is the case'. The gerund may be a verb or an adjective.

When two gerunds in succession are each followed by *mo*, the combination means 'whether [somebody] does one thing or does the other' or 'whether one thing or another is the case'. The two gerunds may be different words, or they may be a pair of corresponding affirmative and negative words, or they may be the same word twice over preceded by different elements.

Additional examples:

- (a) Even if I wanted to buy this overcoat, I couldn't (buy it) because I haven't got any money.
- (b) I'm busy, so even if I wanted to rest I couldn't (rest).
- (c) Let's go outside even if it's cold.
- (d) Even if I write him a letter, he probably won't come.
- (e) Even if the weather's good tomorrow, I don't want to go there.
- (f) I'm planning to go to town whether it rains or not.
- (g) Whether the others come or not, YOU please come.
- (h) Whether I work or not in the afternoon, when night comes I'm tired.
- (i) No matter whether we take a bus or a streetcar, we probably can't get there before six o'clock.
- (j) It's O.K. [with me] whether we eat at home or at a restaurant.
- (k) I'll wear a coat whether the weather is good or bad.
- (l) I hate to wear a coat, whether it's cold or not.
- (m) Whether YOU want to go see the play or not, I want to go.

Note 11.9. Giving permission

303. Is it all right if I go to see the play alone?

306. I took a bath this morning, so I don't have to take another.

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Kono gaitoo o kaitákute mo, okane ga náí kara, kau kotó wa dekimaséñ.

Isogastí kara, yasumítakute mo, yasúmu koto wa dekimaséñ.

Sámukute mo, sóto e demasyóo.

Anó hito ni, watakusi ga tegami o káite mo, kónai desyoo.

Asitá wa, téñki ga yókute mo, soko e ikitaku arimaséñ.

Áme ga hütte mo huránakute mo, matt e iku tumori desu. Hoka no hito ga kíte mo kónakute mo, anáta wa kíte kudasai.

Gógo wa hataraité mo hatarakanákute mo, yóru ni náru to, tukárete imasu.

Básu ni notte itté mo, déñsya ni notte itté mo, soko e rokúzi máe ni túku koto wa dekinai desyoo.

Utí de tábete mo, ryoóriya de tábete mo íi desu.

Téñki ga yókute mo wárukute mo, gaitoo o kite ikimasyóo. Sámukute mo sámuku nákute mo, gaitoo o kiru kotó ga kirai desu.

Anáta ga sibai o mí ni ikitákute mo ikitaku nákute mo, watakusi wa ikitái desu.

Iitóri de sibai o mí ni itté mo íi desu ka?

Késa huró ni háitta kara, moo hairánakute mo íi desu.

One of the most common uses of a gerund plus *mo* is to ask and give permission. To ask if you may do something, you use a gerund plus *mo* and follow it by the question *ii desu ka*. To say that somebody has permission to do something, you use the same combination and follow it by the statement *ii desu*. These expressions mean literally, 'Even if [I] do so-and-so, is it all right?' and 'Even if [you] do so-and-so, it's all right'.

If the gerund before *mo* is negative, the literal meaning is, 'Even if [you] don't do so-and-so, it's all right'—that is, 'You needn't do it' or 'You don't have to do it'.

Additional examples:

- (a) You may go to see the play.
- (b) After dinner, may I take a walk as far as the park?
- (c) Yes, you may (take a walk).
- (d) I suppose I can show this letter to my friends, can't I?
- (e) You've worked hard today, so you don't have to come to the office tomorrow.
- (f) Taro has lent me some money, so you don't need to lend me [any].
- (g) May I put on my new brown shoes?
- (h) May I borrow your fountain pen?
- (i) I'm not busy, so we don't have to hurry.
- (j) Is it all right if I don't go to the post office today?
- (k) You don't have to go today, but please go tomorrow.
- (l) Since you're free tonight, you can go [over] to your friend's house and loaf [there] till half past ten.

Sibai o mí ni itté mo ii desu.

Góhañ no áto de, kooeñ máde sañpo-sité mo ii desu ka?

Hái. Sañpo-sité mo ii desu.

Kono tegami o tomodati ni mísete mo ii desyoo née.

Anáta wa, kyóo wa yóku hataraitá kara, asitá wa zimúsyó e kónakute mo ii desu.

Tároo ga okane o kasite kuretá kara, anáta wa kasite kurenákute mo ii desu.

Atarasí tyairo no kutú o haité mo ii desu ka?

Anáta no mañnéñhitu o karité mo ii desu ka?

Isogásiku náí kara, isogánakute mo ii desu.

Kyóo yuubíñkyoku e ikanákute mo ii desu ka?

Kyóo wa ikanákute mo ii desu ga, asitá itte kudasái.

Kónbañ hima dá kara, tomodati no utí e itte, zyuuzi-háñ made asoñdé mo ii desu.

Note 11.10. *Hitóri de*

303. Is it all right if I go to see the play alone?

Hitóri de sibai o mí ni itté mo ii desu ka?

Hitóri de corresponds to the English word 'alone'; the literal meaning is 'being one person'. *Hitóri* is the number 1 when you are talking about persons (Note 9.12); *de* is the gerund of the copula (Note 10.3).

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Other numbers—for two, three, or more persons—are used with *de* in the same way, to mean ‘being two (or three or more) persons all together’

Additional examples:

- | | |
|---|--|
| <p>(a) I don't like to take walks by myself.</p> <p>(b) I can't lift (<i>lit.</i> hold) such a large suitcase alone.</p> <p>(c) Let's both of us go (<i>lit.</i> Let's go, being two persons).</p> <p>(d) Mr. Ueda and his wife, just the two of them (<i>lit.</i> being two persons) live in that white house (that is) next to the school.</p> <p>(e) My two friends and I, all three of us (<i>lit.</i> I with two friends, being three persons), go to town by bus every day.</p> | <p><i>Hitóri de sañpo-suru kotó wa sukí zya arimasén.</i></p> <p><i>Hitóri de, soñna ookíi kabañ o mótu koto wa dekimasén.</i></p> <p><i>Hutarí de ikimasyóo.</i></p> <p><i>Ueda-sañ to ókusañ wa, hutarí de, gakkoo no tonari ni áru, ano sirói utí ni súñde imasu.</i></p> <p><i>Watakusi wa, hutarí no tomodati to issyo ni, saññín de, máiniti básu de matí e ikimasu.</i></p> |
|---|--|

Note 11.11. Quantity words: *sukósi* and *miñná*

- | | |
|--|--|
| <p>*289. Let's play with the dog till they all come back.</p> <p>313. Since I've only got a little money, please lend me [some].</p> | <p><i>Miñná ga káette kuru madz, utí no inú to asobimasyóo.</i></p> <p><i>Okane ga sukósi sika náí kara, kasite kudasái.</i></p> |
|--|--|

Sukósi ‘a little’ or ‘a few’ is used in the sentence exactly as if it were a number. The phrase *okane ga sukosi* in sentence 313 is parallel in its make-up to a phrase like *tegami ga gotuu* ‘five letters’; you can also say *sukósi no okane*, parallel to *gotuu no tegami*.

Nouns that behave in a sentence like numbers are called QUANTITY WORDS. You have already met one other word of this class: *takusañ* ‘much’ or ‘many’ (Note 9.15).

The word *miñná* in sentence 289 means ‘everybody’. When this word is used all by itself to mean ‘everybody’ or ‘everything’, it is an ordinary noun, and is followed by all the usual particles, including *ga* and *o*. (It has the particle *ga* in sentence 289; in the Listening In to Unit 10 it appears in a sentence with the particle *o*: *Dé wa, miñná o syookai-simasyóo* ‘In that case I'll introduce everybody [to you]’.)

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When *miñná* is used to accompany another noun, or when it means 'all of a certain definite group or quantity, it is a quantity word like *takusáñ* and *sukósi*, and follows the same rules as a number. For instance:

- (a) I'll introduce all my friends [to you].
- (b) All my shirts are at the laundry.
- (c) Please eat it all.

Tomodati o miñná syookai-simasyóo.
Watakusi no waisyatu wa, miñná señtakuya ni arimasu.
Miñná tábete kudasai.

Additional examples:

- (d) I'd like a little fish.
- (e) This morning all the people at my house were terribly busy.
- (f) The (inside of the) room is too hot, so please open the windows a little.
- (g) I was very hungry, so I ate all the meat.
- (h) I haven't got a bit of money (*lit.* There isn't even a little money), so please lend me a little.
- (i) I'd like to read all the books in this library, but I'm too busy.
- (j) Let's talk a little.

Sakana ga sukósi hosti desu.
Késa, uti no monó wa miñná taiheñ isogastí desita.
Heya no náka ga añmari atúi kara, mádo o sukósi akete kudasái.
Taiheñ onaka ga suite itá kara, nikú o miñná tabemásita.
Okane ga sukósi mo náí kara, sukósi kasite kudasái.
Kono tosyókañ ni aru hón o miñná yomitái desu ga, añmari isogastí desu.
Sukósi hanasimasyóo.

Note 11.12. Particles *daké* and *sika*

- 265. Only my parents are at home now.
- *311. Since my only overcoat has been taken to the cleaner's . . .
- 313. Since I've only got a little money, please lend me [some].

Íma ryóosiñ dake uti ni imasu.
Hitótu sika náí watakusi no gaitoo wa, señtakuya e motte itte áru kara . . .
Okane ga sukósi sika náí kara, kasite kudasái.

The particles *daké* and *sika* both mean 'only' (Note 10.11); but there are three differences between them in the way they are used.

(1) *Daké* may be followed either by an affirmative or by a negative predicate; *sika* is always followed by a negative predicate. In meaning, *daké* plus an affirmative is the same as *sika* plus a negative. Compare the following sentences:

- (a) Only my brother is at home now.
- (b) My brother is the only one who isn't at home now.
- (c) Only my brother is at home now (*lit.* There isn't [anybody] at home now but my brother).
- (d) Three of my friends are supposed to come, but only Mr. Tanaka has come.
- (e) Mr. Tanaka is the only one who hasn't come yet.
- (f) So far only Mr. Tanaka has come.
- (g) I talked only with Mr. Kimura.
- (h) Mr. Kimura was the only one I didn't talk with.
- (i) I didn't talk with [anybody] but Mr. Kimura.

Íma áni dake utí ni imasu.
Íma áni dake utí ni imaséñ.
Íma áni sika utí ni imaséñ.

Tomodati ga saññíñ kúru hazu desu ga, Tanaka-sañ daké kíte imasu.
Máda Tanaka-sañ daké kíte imaséñ.
Máda Tanaka-sañ sika kíte imaséñ.
Kimura-sañ daké to hanasimásita.
Kimura-sañ daké to wa hanasimaséñ desita.
Kimura-sañ to sika hanasimaséñ desita.

(2) When *daké* is used along with another particle, either one may stand first. When *sika* is used along with another particle, the other particle always stands first. In sentence (g) the phrase *Kimura-sañ daké to* could also be *Kimura-sañ to daké*; the particle *to* can stand either before or after *daké*. In sentence (i) the phrase *Kimura-sañ to sika* cannot be changed; the particle *to* must come first. Here are some other illustrations:

- (j) When I took my trip, I went only to Tokyo.

Watakusi wa, ryokoo-sita tokí ni, Tookyoo daké e (or Tookyoo e daké) ikimásita.

- (k) When I took my trip, I went only to Tokyo.

Watakusi wa, ryokoo-sita tokí ni, Tookyoo e sika ikimaséñ desita.

(3) *Sika* plus a negative can be used to mean 'only' after any kind of noun; *daké* is NOT used with this meaning after a number or a quantity word. To say 'only ten minutes' or 'only two books', you use *sika* with a negative predicate, not *daké*. Here are some sentences with numbers:

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- (l) It takes only ten minutes.
- (m) I've got only two books.
- (n) There aren't but three pencils here.
- (o) I only need four or five sheets of paper.
- (p) I didn't wait but five minutes.
- (q) These shoes cost only 5 yen 50 sen.
- (r) There was only one sailor on the train.
- (s) Only two of my brothers and sisters are at home now.

Zippuñ sika kakarimasēñ.
Hōñ o nísatu sika mótte imasēñ.
Koko ni wa, eñpitu wa sáñboñ sika arimasēñ.
Kamí wa sigomai sika irimasēñ.
Góhuñ sika matimasēñ desita.
Kono kutú wa, goeñ gozísseñ sika simasēñ.
Kisyá ni wa, súiheí wa hitóri sika notte imasēñ desita.
Íma kyóodai wa hutarí sika utí ni imasēñ.

In sentence 311, the words *hitótu sika náí* 'there is only one' modify the noun *gaitoo*; the whole expression *hitótu sika náí gaitoo* means literally, 'an overcoat described by saying that there is only one'—that is, '[my] only overcoat'.

In sentence 313, the particle corresponding to 'only' is *sika*, just as it is in sentence 311, because *sukósi* is a quantity word (Note 11.11) and behaves in a sentence exactly like a number. The expression *okane ga sukósi sika náí* means literally, 'there isn't but a little money'.

Additional examples:

- (t) Please speak only in Japanese.
- (u) Mr. Ito's friend knows nothing but English.
- (v) Only soldiers are on this train.
- (w) There are nothing but soldiers on this train.
- (x) I've never lived [anywhere] but in America.
- (y) When I went to school, I ate (a meal) only once a day (*lit.* in one day).
- (z) Mr. Tanaka reads as many as twelve books a month, but Mr. Ito reads only one or two a year.

Nihoñgo daké de hanásite kudasai.
Itoo-sañ no tomodati wa, Eigo sika dekimasēñ.
Kono kisyá ni wa, heitai daké notte imasu.
Kono kisyá ni wa, heitai sika notte imasēñ.
Watakusi wa, Beikoku ni sika súñda koto wa arimasēñ.
Watakusi wa, gakkoo e itte ita tokí ni, itiniti ni góhañ o
itido sika tabemasēñ desita.
Tanaka-sañ wa, ikkágetu ni hōñ o zyuunísatu mo
yomimásu ga, Itoo-sañ wa, itíneñ ni itinisatu sika
yomimasēñ.

Note 11.13. *Moo*

14. Please say it again.

259. Another [friend] will probably bring a box of candy.

306. I took a bath this morning, so I don't have to take another.

Moo itido itte kudasái.

Moo hitóri wa, okási o hitóhako motte kúru desyoo.

Késa huró ni háitta kara, moo hairánakute mo íi desu.

The word *moo* has different meanings according to what follows.

Before a number, *moo* means 'more' in the sense of 'additional': *moo itido* means 'once more', *moo hitóri* means 'one person more'.

Before a negative predicate, *moo* has a similar meaning, sometimes corresponding to the English expression '[not] any more'. *Moo hairánakute mo* means 'even if [I] don't enter any more'.

Before an affirmative predicate, *moo* means 'already'.

Additional examples:

(a) Please give me one more cup of coffee.

(b) I want to write three more letters, so I'll need three more sheets of paper.

(c) There are two chairs in this room and four more in the next room.

(d) I'm planning to live here for one year more.

(e) Our maid bought another hat yesterday.

(f) My brother doesn't live here any more.

(g) When I was a child I knew German, but I haven't spoken in German for a long time, so I don't know it any more.

(h) Mr. Ito's daughter isn't pretty any more, is she?

(i) I studied at school, so I don't have to study any more tonight.

Koohíi o moo íppai kudasai.

Tegami o moo sañtuu kakitái kara, kamí ga moo sañmai irimasu.

Kono heyá ni wa, isu ga hutatú átte, tonari no heyá ni, moo yottú arimasu.

Moo itíneñ koko ni súñde iru tumori desu.

Uti no zyotyuu wa, kinoo boosi o moo hitótu kaimásita.

Áni wa moo koko ni súñde imaséñ.

Kodomo no tokí wa, Doitugo ga dekimásita ga, nagái aida Doitugo de hanásita koto ga náí kara, moo dekimaséñ.

Itoo-sañ no musumesañ wa, moo kírei zya arimaséñ née.

Gakkoo de beñkyoo-sitá kara, kónbañ wa moo beñkyoo-sinákute mo íi desu.

- (j) I don't want to go to Mr. Kimura's house any more.
 (k) It's stopped raining already, so let's go outside.
 (l) I've already had my dinner, so I can't eat any more.
 (m) It's late, so I guess my brother is already in bed.
 (n) It's six o'clock, so my father must be back already from the factory.
 (o) That building next to the post office is already finished.

Kimura-san no uti e moo ikitaku arimasēn.
Āme wa moo yañdá kara, sóto e demasyóo.
Watakusi wa moo góhañ o tábeta kara, moo tabéru koto wa dekimasēn.
Osói kara, ootoó wa moo nete iru desyóo.
Rokúzi da kara, tití wa moo koobá kara káette iru desyoo.
Yuubīnkyoku no tonari ni áru, ano tatémono wa, moo dékite imasu.

Note 11.14. *Dé mo* and *kéredomo*

174. Yesterday, even though the weather was good, I stayed at home.
 307. But I WILL brush my teeth, and wash my face and hands.
 312. Anyway, I'll wear a hat.

Kinóo wa, téñki ga yókatta keredomo, uti ni imásita.
Kéredomo, há o migaite, kao to té o araimasyóo.
Dé mo, boosi wa kabútte ikimasyóo.

In sentence 174, *kéredomo* is a particle standing at the end of the non-final clause (Note 5.11); it means 'although' or 'even though'. In sentence 307, *kéredomo* is not a particle; it stands at the very beginning of the sentence, serving as a kind of bridge or transition from the preceding sentence to this one. *Kéredomo* at the beginning of a sentence corresponds to English 'however' or 'nevertheless' or 'but'. Compare these two examples:

- (a) Although I'm tired, I want to read a little more. *Tukárete iru kéredomo, moo sukósi yomitái desu.*
 (b) I'm tired. However, I want to read a little more. *Tukárete imasu. Kéredomo, moo sukósi yomitái desu.*

The expression *dé mo* in sentence 312 consists of the gerund of the copula plus the particle *mo*. It is an abbreviation of *soo dé mo* or *sore dé mo*, meaning literally 'even if it is so' or 'even if it is that'. In its make-up, *dé mo* is similar to the expression *itté mo* discussed in Note 11.8.

At the beginning of a sentence, *dé mo* has about the same meaning as *kéredomo*; it corresponds to English 'even

so' or 'anyway' or 'nevertheless'. *Kéredomo* is common when the sentence follows without a break after some other sentence; *dé mo* is common when there is a break or pause before the sentence, or when one person is answering another. The following two examples are typical:

- (c) That show isn't very good. Still, I want to go see it. *Ano sibai wa añmari yóku arimaséñ. Kéredomo, mí ni ikitái desu.*
- (d) That show isn't very good.—Even so, I want to go see it. *Ano sibai wa añmari yóku arimaséñ.—Dé mo, mí ni ikitái desu.*

In (c), the same person says both sentences; in (d), the two sentences are spoken by different persons.

Additional examples:

- (e) My hair isn't too long, so I don't have to get it cut. However, I WILL get a shave. *Kamí wa añmari nágaku náí kara, katte morawanákute mo íi desu. Kéredomo, híge wa sótte moraimasyóo.*
- (f) He doesn't know a word of Japanese (*lit.* even a little Japanese). On the other hand, his English is very good, isn't it? *Anó hito wa, Nihoñgo ga sukósi mo dekimaséñ. Kéredomo, Eigo wa taiheñ yóku dekimasu née.*
- (g) It's stopped raining, hasn't it? But the sky is still cloudy. *Áme ga yamimásita née. Keredomo, sóra wa máda kumótte imasu.*
- (h) Taro is wearing a new suit. (*Pause, while the speaker takes a closer look.*) His shirt is dirty, though. *Tároo wa, atarastí yoohuku o kite imasu. . . . Dé mo, waisyatu wa yogorete imasu.*
- (i) I haven't got a pen. . . . Still, I've got a pencil, so it's O.K. *Péñ wa arimaséñ. . . . Dé mo, eñpitu ga áru kara, íi desu.*
- (j) This candy isn't [much] good, is it?—* Even so, I'll have a little more. *Kono okási wa óisiku arimaséñ née.—Dé mo, moo sukósi tabemasyóo.*
- (k) We've got meat, so I don't have to go and buy any.—However, please go and buy some vegetables. *Nikú wa áru kara, katte kónakute mo íi desu.—Dé mo, yasai wa katte kíte kudasai.*
- (l) The show I went to see last night is awfully good.—Even so, I don't want to go see it. *Sakúbañ mí ni itta sibai wa, taiheñ íi desu.—Dé mo, watakusi wa ikitaku arimaséñ.*

* The dash indicates that the two sentences are spoken by different persons.

4. Exercise

A. In each of the following eight sets there are three sentences, referring to different stages or steps in a single series of events. The sentences in each set are scrambled, so that the order in which they occur does not represent the logical order of the events. First rearrange the three sentences in each set so that they come in a logical order. Then combine all three sentences into one, by changing the first two into non-final clauses. Your choice of a particular form for the non-final predicates will depend on the meaning of the sentence as a whole.

1. (a) *Kamí o katte moraimásita.*
(b) *Kamí ga añmari nágaku narimásita.*
(c) *Tokoya e ikimásita.*
2. (a) *Kírei na yoohuku o kimásita.*
(b) *Sibai o mí ni ikimásita.*
(c) *Hige o sorimásita.*
3. (a) *Kimono ga yogoremásita.*
(b) *Yogoreta kimono wa, señtakuya e motte ikimásita.*
(c) *Kírei na kimono ni kikaemásita.*
4. (a) *Eikoku no gakkoo de beñkyoo-simásita.*
(b) *Tookyoo de Eigo o osiete imasu.*
(c) *Señséi ni narimásita.*
5. (a) *Boosi o kaburimásita.*
(b) *Kutúsita o hakimásita.*
(c) *Kutú o hakimásita.*
6. (a) *Bíiru o níhai nomimásita.*
(b) *Nódo ga kawakimásita.*
(c) *Ryooriya e ikimásita.*

7. (a) *Góhañ o tabemásita.*
 (b) *Kao to té o araimásita.*
 (c) *Sigoto o si ni ikimásita.*
8. (a) *Sibai no kippu o nímai kaimásita.*
 (b) *Utí e káette, zyuunizi-góro made hanasimásita.*
 (c) *Tomodati to issyo ni, sibai o mí ni ikimásita.*

B. Each of the following sentences has one or two words in parentheses. Change these words into the gerund, and read the revised sentences out loud. Pay special attention to the meaning of each sentence.

1. *Gaitoo o (kiru) mo (kinai) mo íi desu.*
2. *Tomodati ga (ikanai) mo, watakusi wa ikitái desu.*
3. *Déñsya ni (noranai) mo íi desu ka?*
4. *Kutú ga (dékite inai) mo, motte káeru tumori desu.*
5. *Kamí ga (nagái) mo, karítaku arimaséñ.*
6. *Nódo ga (kawáku) mo, gyuunyuu wa nomítaku arimaséñ.*
7. *Áme ga (húru) mo (huránai) mo, soko e iku tumori desu.*
8. *(Samúi) mo, boosi wa kaburítaku arimaséñ.*
9. *Watakusi wa, (tukárete iru) mo, sañpo-sitái desu.*
10. *Kimono ga (yogorete iru) mo, kikaetaku arimaséñ.*

C. Each of the following Japanese sentences is supposed to be a quotation of what somebody says. In each set, only one sentence would normally be spoken by the person referred to in the English question. Read over all the sentences in each set, and decide which one fits the English description.

1. Which man is talking to the barber?
 (a) *Náñzi ni huró ni háiru tumori desu ka?*
 (b) *Ano akai hóñ wa, íkura desu ka?*
 (c) *Kamí ga sukósi nágaku nátta kara, katte kudasái.*

2. Which man is talking to the laundress?

- (a) *Hige o sôte moraitái desu.*
- (b) *Suiyóobi ni motte kita watakusi no señtakumono wa, dékite imasu ka?*
- (c) *Kónbañ sibai o mí ni iku tumori dá kara, watakusi no kurói kutú o migaite kudasái.*

3. Which man is at the ticket window?

- (a) *Sibai o mí ni ikitai kara, okane o sukósi kasite kudasái.*
- (b) *Góhañ o tabéru máe ni, kao to té o araimásita.*
- (c) *Kónbañ no sibai no kippu o sáñmai kudasai.*

4. Which man is a stranger in town?

- (a) *Kono tikáku ni wa, íi hóteru ga arimásu ka?*
- (b) *Kurói yoohuku o kite irú kara, kurói boosi o kaburimasyóo.*
- (c) *Asitá hima dá kara, tosyókañ de hón o karite yomimasyóo.*

5. Which man is the best dressed?

- (a) *Watakusi wa, kinoo katta yoohuku o kite imasu.*
- (b) *Watakusi no kite iru yoohuku wa, yogorete imasu.*
- (c) *Hilótu sika náí watakusi no yoohuku wa, añmari tiisái desu.*

6. Which man is at the doctor's?

- (a) *Kírei na kimono ni kikaete kudasái.*
- (b) *Watakusi wa, sirói kutúsita wa hakitaku arimaséñ.*
- (c) *Kinoo gaitoo o kinákatta kara, byooki ni narimásita.*

5. Check-Up and Review

SECTION C

1. Final Check-Up

2. Listening In

Record 23B, beginning

THE DAY AFTER HIS ARRIVAL, MR. YAMAMOTO QUESTIONS MR. ITO ABOUT FINDING HIS WAY AROUND THE CITY.

Yamamoto: *Kimono ga yogorete irú kara, señtakuya e motte ikitái desu.*
Kono tikáku ni señtakuya ga arimásu ka?

Itoo: *Koko kara níttyoo minami no hoo ni, /*
ti señtakuya ga arimasu.
Sono señtakuya wa, háyakute ti sigoto o simasu.

Yamamoto: *Soo desu ka?*
Kamí ga añmari nágaku nátta kara, tokoya é mo ikitái desu ga, /
señtakuya no sóba ni tokoya ga arimásu ka?

Itoo: *Señtakuya no tonari ga, tokoya desu.*

Yamamoto: *Dé wa, asitá sigoto ni iku máe ni, sono tokoya e itte, /*
kamí o katte, hige o sótte moraimasyoo.

Itoo: *Anáta wa, kónbañ isogastí desu ka?*

Yamamoto: *Iie.*
Gózi kara hima desu.

Itoo: *Watakusi no mitái sibai ga kité iru kara, /*
issyó ni mí ni ikimasyoo.

Yamamoto: *Watakusi mo sibai wa suktí da kara ikimasyoo.*

Itoo:* *Sibai o mī ni iku mae ni, watakusi wa huró ni hairitái desu.*
 Anáta mo hairimasēn ka?

Yamamoto: *Watakusi wa tabéru mae ni háitta kara, /*
 moo hairánakute mo īi desu.
 Kao to té dake araimasyóo.
 Anáta ga huró ni háitte iru aida ni, /
 watakusi wa hige o sorimasyóo.

Itoo: *Watakusi no kimono wa, máda añmari yogorete inái kara, /*
 kikáenakute mo īi desyoo née.

Yamamoto: *Kikáenakute mo īi desyoo.*
 Dé mo, watakusi wa kikaemasyóo.
 Kono kurói yoohuku dé wa añmari atúi kara, /
 tyairo no yoohuku o kimasyóo.

Itoo: *Anáta ga kikáete iru aida ni, /*
 zyotyuu ni kutú o migaite moraimasyóo.

Yamamoto: *Watakusi no kutú wa, késa migaitá kara, /*
 moo migaite morawanákute mo īi desu.

Itoo: *Íma náñzi desu ka?*

Yamamoto: *Sittzi sánzyuu góhuñ desu.*

Itoo: *Básu ga hattzi ni déru kara, isogimasyóo.*

Yamamoto: *Ténki ga yói kara, básu ni noritaku arimasēn.*
 Arúite ikimasyóo.

* On the phonograph record, Mr. Ito's speech begins with the following sentence: *Okane o ageru kara, matí e itta tokí ni, / kippu o nímai kalle kíte kudasai*. The conversation as a whole makes better sense if these words are left out.

3. Free Conversation

1. *Getting ready for an evening out.*

A is getting ready to go out with his house-guest B.

A asks if B wants to shave.

B says he shaved this morning, so he doesn't need to shave now; but he wants to take a bath.

A says he'll shave and brush his teeth while B is bathing.

B asks which suit A is planning to wear.

A says he has only three suits. The brown suit is at the cleaner's, the blue suit is soiled, so he'll wear his black suit.

B says in that case he'll wear his black suit too. He asks A if it will be all right if he has the maid shine his shoes for him.

A says yes, the maid will shine them for B.

They go on talking about their clothes.

2. *Errands.*

Act out an imaginary series of errands. One man will play the part of the person who goes to do the errands; other men will play the barber, the laundryman, the ticket-seller at the theater, the book dealer, and so on. At the end of each series, you can change around so that all the men in the group get a chance to play all the parts.

The first man starts out on his errands, going to each of the other men in turn. At the barber's he may talk about the weather; at the laundry he can ask what day his wash will be ready and say what time he will come to pick it up; at the ticket window and in the bookstore he can make inquiries about plays and books or magazines, and so on.

Keep the conversation moving at a lively pace. Use your imagination and try to bring in all the words you have learned.

PART TWO

UNIT 12

REVIEW

To the Leader: This Unit is organized like Unit 6. Be careful to look it over in advance and be sure you know what is to be done.

Like Unit 6, this Unit will furnish you with a thorough review of what you have learned, and will give you a chance to see whether you are ready to leave this part of the course and go on to the next part. If you have trouble in working out the problems in this Unit, or if your answers turn out mostly wrong, you need more practice on the Units of Part Two before going on to new material.

Every time you say anything out loud in Japanese, use the chance to practice your pronunciation. The Guide or the other members of the group should keep on correcting mistakes in your pronunciation as long as you make any. Until you are able to speak fluently without slips, keep on practicing the sounds of Japanese.

Section A. Tests

There are two tests in this section, both intended to let you see for yourself how well you can follow Japanese when you hear it spoken. If you have done all the work up to this point and if you have had plenty of practice in listening to Japanese, you should have no trouble with these tests.

A. The first is a True-False Test, similar to the one in Unit 6. Each member of the group should take a sheet of paper and write down along the side the numbers from 1 through 18. Then the Guide or the speaker on the phonograph records will say eighteen statements in Japanese. Each statement will be spoken twice, with a pause after it; and each statement will be identified by its number. When you hear a statement, decide whether it is usually true or usually false. If it is true, write down a capital T after the number; if it is false, write down a capital F. If you understand the Japanese, you will have no trouble in deciding which letter to write.

After you have finished the test, the Leader will go through it with you and give you the answers. If you got 14

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or more of the answers right, you have done well. If you got less than 14, you need more practice in listening to Japanese.

To the Leader: If you have a Guide to read the statements, you should say 'Statement 1', 'Statement 2', and so on, before each sentence. Have the Guide read every sentence twice, and have him pause a moment after each reading. The phonograph record containing this test is **Record 24A**.

B. The second test is more interesting. The Guide or the speaker on the phonograph records will read a short connected story in Japanese. The story tells about Mr. Tanaka and his family and about some of their doings. After you have heard the story **ONCE**, you should read over to yourself the 28 questions in Japanese that are printed below, and answer them **IN ENGLISH**. Jot down your answers, as briefly as possible, on a sheet of paper, so that you can refer to them during the check-up later.

It will do no harm to read over the questions **BEFORE** you hear the story, so as to get some notion of what you should be listening for. However, if one member of the group does this, all the rest should do it too, so that nobody will have an unfair advantage.

After you have heard the story, read each of the questions carefully and decide what it means. Then, from your memory of the story, jot down an answer in English. When all the members of the group have finished all 28 questions, the Leader will go through the story with you and give you the answers. If you got 22 or more of the answers right, you have done very well.

To the Leader: If you have a Guide to read the story, make sure that everyone understands the test and then have the Guide read it through **WITHOUT INTERRUPTIONS**. He should read at his normal talking speed, not slowed down. After he has read it **ONCE**, give the men in the group plenty of time to read over the questions and jot down their answers. The phonograph record containing this story is **Record 24B**. The story is printed in the Guide's Manual.

QUESTIONS ON THE TEST STORY

1. *Tanaka-sañ wa, dóko ni súnde imasu ka?*
2. *Tanaka-sañ wa, dóñna utí ni súnde imasu ka?*
3. *Tanaka-sañ no utí ni wa, naññíñ imásu ka?*
4. *Ie no usiro ni wa, nání ga arimásu ka?*

5. *Hutarí no kodomo no namae wa, nán desu ka?*
6. *Musukosañ wa, náñsai desu ka?*
7. *Musumesañ wa, náñsai desu ka?*
8. *Kodomo no beñkyoo-site iru gakkoo wa, dóko ni arimásu ka?*
9. *Tanaka-sañ no zimúsyó wa, dóko ni arimásu ka?*
10. *Tanaka-sañ wa, náñzi kara náñzi made hatarakimásu ka?*
11. *Máiniti, déñsya ni notte, zimúsyó e ikimásu ka?*
12. *Nitiyóobi ni wa, nání o simásu ka?*
13. *Tanaka-sañ wa, náñgatu náñniti ni, Tosio-sañ kara tegami o moraimásita ka?*
14. *Tosio-sañ wa, dóko ni súñde imásita ka?*
15. *Soko de, nání o simásita ka?*
16. *Tosio-sañ wa, Nihón e káette, nán ni náru tumori désita ka?*
17. *Yokohama e, náñgatu náñniti ni, túku hazu désita ka?*
18. *Tanaka-sañ no ókusañ wa, dóñna monó o katte kimásita ka?*
19. *Tanaka-sañ wa, kodomo o dóko e turete ikimásita ka?*
20. *Kodomo ga kamí o katte moratte iru aida ni, Tanaka-sañ wa, nání o simásita ka?*
21. *Dóko kara, ókusañ to issyo ni, arúite kaerimásita ka?*
22. *Utí e káette kara, miñná nání o simásita ka?*
23. *Tároo-sañ wa, nání o kimásita ka?*
24. *Hánako-sañ wa, dóñna kimono o kimásita ka?*
25. *Tosio-sañ wa, nañzi-góro ni, Tanaka-sañ no utí e tukimásita ka?*
26. *Tosio-sañ wa, dáre o míta koto ga arimaséñ ka?*
27. *Tosio-sañ wa, Tároo-sañ ni nání o yarimásita ka?*
28. *Hánako-sañ wa, nání o moraimásita ka?*

Section B. Word Review

These three exercises will give you a chance to test your understanding of the words you have learned. You should prepare each exercise by yourself, reading over the instructions and working out the answers alone. When all members of the group have done this, the group should assemble under the Leader's direction to check up on the results. The Leader will take up one question at a time, and call on various members of the group to give their answers. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections or criticisms are necessary.

A. Here are twelve groups of words. In each group, there is one word whose meaning or use does not fit in with that of the other four. First decide which word should be crossed out in each group. Then make up a Japanese sentence for each of the remaining words; if possible, make up a sentence in which all four of the words in one group can be used interchangeably. For instance, if the four words that belong together are *ntisañ*, *néesañ*, *oztisañ*, and *obáasañ*, you can make up the sentence *Watakusi wa Eigo ga dekinai kara, tomodati no ntisañ* (or *néesañ*, etc.) *ni, kono Eigo no tegami o yónde moraimásita*. This will give you forty-eight sentences in all; practice them to yourself out loud, and be ready to rattle them off when the Leader calls on you.

- | | | | |
|---|---|---|--|
| 1. (a) <i>giñkoo</i>
(b) <i>byooiñ</i>
(c) <i>tosyókañ</i>
(d) <i>hukuro</i>
(e) <i>yuubíñkyoku</i> | 2. (a) <i>kamí</i>
(b) <i>kimono</i>
(c) <i>eñpitu</i>
(d) <i>mañnéñhitsu</i>
(e) <i>tegami</i> | 3. (a) <i>ittmai</i>
(b) <i>níhoñ</i>
(c) <i>sáñbai</i>
(d) <i>yoohuku</i>
(e) <i>gotuu</i> | 4. (a) <i>ktrei</i>
(b) <i>stzuka</i>
(c) <i>béñri</i>
(d) <i>sukí</i>
(e) <i>kurói</i> |
| 5. (a) <i>tegami</i>
(b) <i>zyúñsa</i>
(c) <i>zyotyuu</i>
(d) <i>señséi</i>
(e) <i>hyakusyóo</i> | 6. (a) <i>issyúukañ</i>
(b) <i>ikkágetu</i>
(c) <i>ittneñ</i>
(d) <i>itiniñi</i>
(e) <i>ikága</i> | 7. (a) <i>yoohuku</i>
(b) <i>kimono</i>
(c) <i>kutú</i>
(d) <i>waisyatu</i>
(e) <i>gaitoo</i> | 8. (a) <i>iriguti</i>
(b) <i>okane</i>
(c) <i>oturi</i>
(d) <i>goséñ</i>
(e) <i>ittneñ</i> |
| 9. (a) <i>otootó</i>
(b) <i>titt</i>
(c) <i>inú</i>
(d) <i>áni</i>
(e) <i>oba</i> | 10. (a) <i>aóí</i>
(b) <i>sirói</i>
(c) <i>akai</i>
(d) <i>kirai</i>
(e) <i>kurói</i> | 11. (a) <i>yottari</i>
(b) <i>yokka</i>
(c) <i>Sigatú</i>
(d) <i>yóru</i>
(e) <i>yózi</i> | 12. (a) <i>kao</i>
(b) <i>boosi</i>
(c) <i>kamí</i>
(d) <i>té</i>
(e) <i>hige</i> |

B. The following list contains twenty-four nouns referring to time or to place; some of the nouns refer to time and place both. Go through the list, and decide for every word whether it refers to time or to place or to both; put the letter T or P, or both T and P, after each word to indicate your decision. When you have done this, make up one sentence in Japanese for every word that you have marked with T or P, and two sentences for every word that you have marked with both letters (one sentence referring to time and the other to place). Try to get variety into your sentences, and make them sound as real and natural as you can. Practice the sentences to yourself out loud, and be ready to say them when the Leader calls on you.

<i>aida</i>	<i>kinóo</i>	<i>móto</i>	<i>sóba</i>
<i>ása</i>	<i>kotosi</i>	<i>náka</i>	<i>sóto</i>
<i>asitá</i>	<i>kyóneñ</i>	<i>ototoi</i>	<i>sugí</i>
<i>áto</i>	<i>kyóo</i>	<i>sakúbañ</i>	<i>tonari</i>
<i>íma</i>	<i>máe</i>	<i>señsyuu</i>	<i>ue</i>
<i>késa</i>	<i>máiniti</i>	<i>sita</i>	<i>usiro</i>

C. The following list contains forty-eight numbers, most of them consisting of a numeral plus a counter. Some of the numbers are given all by themselves, some are followed by a particle, and some are included in a longer expression with a noun and one or two particles. For each item in the list, make up a sentence in Japanese using the expression just as it appears. Practice the sentences to yourself out loud.

- | | | | |
|------------------------------|----------------------------------|------------------------------|---------------------------------|
| 1. <i>tegami o nituu</i> | 9. <i>oturi o zísseñ</i> | 17. <i>sañzíkāñ mo</i> | 25. <i>hutábañ</i> |
| 2. <i>sañsēñ sika</i> | 10. <i>hutari no tomodati ni</i> | 18. <i>gósai ni</i> | 26. <i>níneñ</i> |
| 3. <i>hakkágetu</i> | 11. <i>góhuñ mo</i> | 19. <i>isu ga hitótu</i> | 27. <i>tegami o ittuu mo</i> |
| 4. <i>okási o hitóhukuro</i> | 12. <i>íttyoo sika</i> | 20. <i>gózeñ rokúzi made</i> | 28. <i>nidai no zidóosya de</i> |
| 5. <i>hassatú no hón ga</i> | 13. <i>hássai</i> | 21. <i>issyúukañ</i> | 29. <i>biñseñ ga hitóhako</i> |
| 6. <i>tookā kara</i> | 14. <i>yóñhoñ no mátti o</i> | 22. <i>zassi o nísatu</i> | 30. <i>zyuuitízi kara</i> |
| 7. <i>hatizíkāñ</i> | 15. <i>rokkágetu</i> | 23. <i>zyúueñ</i> | 31. <i>eñpitu wa íppoñ mo</i> |
| 8. <i>kamí ga ítmai</i> | 16. <i>góeñ de</i> | 24. <i>gyuunyuu o gohai</i> | 32. <i>hutuka ni</i> |

- | | | | |
|--------------------------------|-------------------------------|--------------------------|--------------------------------|
| 33. <i>Sigatú made</i> | 37. <i>mádo ga muttú</i> | 41. <i>kyúubyoo</i> | 45. <i>míhako no huuloo ga</i> |
| 34. <i>íppuñ sika</i> | 38. <i>sañneñ</i> | 42. <i>yoñsyúukañ</i> | 46. <i>kodomo ga goníñ</i> |
| 35. <i>kudámono o mthukuro</i> | 39. <i>hitóbañ</i> | 43. <i>kippu o gomai</i> | 47. <i>itíbyoo</i> |
| 36. <i>sáñtyoo</i> | 40. <i>sáñbai no bíiru ga</i> | 44. <i>Kúgatu ni</i> | 48. <i>déñsya o rokúdai</i> |

Section C. Sentence Review

Go through the following lists of English sentences by yourself and turn them into Japanese. Don't try to translate the English word for word; instead, make up Japanese sentences that will mean the same thing. DON'T WRITE ANYTHING DOWN, but practice your Japanese sentences out loud until you know them cold.

After the members of the group have prepared equivalents of the first fifty sentences, the group should assemble under the Leader's direction for a check-up. The Leader will read out one English sentence at a time, and will call on various members of the group to give the Japanese version. As each man calls out his answer, the others should compare it with their own results, and should supply whatever corrections and criticisms are necessary. For some of these sentences, there are several possible Japanese versions, all equally good. The Guide will act as judge, or the Leader can look up the answers in the Guide's Manual.

When the group has worked through the first fifty sentences, follow the same procedure with the second list.

LIST I

1. They sell fountain pens at that store.
2. That one probably costs two or three yen.
3. Please show me some writing paper.
4. This writing paper is too expensive.
5. It costs 2 yen 25 sen.
6. These envelopes are cheap, so I guess I'll buy them.
7. I'm leaving town by the 3:45 train.

8. It takes about three hours, so I'll arrive in Tokyo about a quarter to seven.
9. Yesterday the train left here late, so I didn't arrive till 7:10.
10. It takes five or six hours from here to Osaka by plane.
11. Is the person standing on that corner a policeman?
12. I can't see him from here.
13. Let's ask the man coming out of the restaurant over there.
14. Excuse me, but where is the place where the Tokyo train (the train that goes to Tokyo) leaves?
15. The station where that train leaves is five cho north of here.
16. The train that leaves next doesn't go to Tokyo.
17. I intend to go to Tokyo tonight.
18. That bus probably goes to Tokyo.
19. I don't know. I've never ridden on that bus.
20. I don't like riding on busses.
21. I need a fountain pen. Please lend me yours.
22. I haven't got a fountain pen, but I've got three pencils.
23. I'm planning to write three or four letters today.
24. Do you need any paper? Yes, I need about five sheets.
25. While you're writing, I'll smoke a cigarette and read this magazine.
26. I was supposed to write a letter yesterday, but I didn't (write).
27. Two of my friends came to the (my) house, so I couldn't write.
28. One of them brought [along] a box of candy.
29. Did they bring a bag of fruit too? No, they didn't.
30. Please give me a pack (box) of cigarettes.
31. I've never met your wife.
32. She's at home now, so let's go home together.

33. My son is at school now, but he'll probably come home soon.
34. This is my wife.
35. How do you do? I'm glad to meet you.
36. This is a quiet, pretty place, isn't it?
37. When my son comes home, it isn't quiet.
38. It isn't quiet when he plays with the dog.
39. He has no brothers or sisters, so he plays with his cousin Hanako.
40. Hanako is the daughter of my elder sister.
41. I want to go to the barber's and get a haircut.
42. I guess I'll have a shave too.
43. My shoes are probably ready, but I can't go and pick them up
now.
44. I want to take my washing to the laundry.
45. Even though I'll be carrying a lot of parcels, I want to walk home.
46. My clothes have got dirty, so I want to change into some clean ones.
47. May I take a bath now? No, wait till eight o'clock.
48. I'll have my kid brother shine my shoes.
49. It isn't very cold, so I don't have to wear an overcoat.
50. The brown suit I'm wearing now is dirty, but the blue suit
that I took to the laundry last week isn't ready yet.

LIST II

1. Today I bought a book at the bookstore.
2. It was 3 yen 75 sen.
3. I gave the clerk 5 yen.
4. He gave me 1 yen 25 sen change.
5. How many weeks are there in a month? About four.
6. I rested in the country from Thursday to Saturday.

7. Have you got a watch? Yes, I've got [one].
8. It's 28 minutes to five.
9. It's 16 minutes after three.
10. It's about 8:30
11. What is that tall white building?
12. I don't know, but let's ask the policeman.
13. Policemen usually know things like that.
14. He probably knows, but I can't [talk] English so I can't ask him.
15. He can [talk] Japanese but he can't [talk] English.
16. You can [talk] English, so you ask.
17. Have you ever spoken with a Japanese policeman?
18. I've never spoken with the policeman who is standing on this corner.
19. I don't like talking with policemen.
20. I'm supposed to go back to Yokohama tonight, so please hurry.
21. How about a glass of beer?
22. Before the waiter comes, how about a cigarette?
23. Thanks, but I don't smoke.
24. Did you return the three magazines you borrowed?
25. My friend is planning to take a trip to Tokyo.
26. I packed my belongings in three suitcases.
27. This morning I bought a bag of fruit and two boxes of candy.
28. I can see three automobiles from here.
29. Six people can ride in one car.
30. Today is the 26th of July, 1946.
31. My younger sister is married.
32. My younger sister has one son.
33. Her son Taro is twelve years old.
34. My father is a teacher and teaches at a near-by school.
35. The school is near home, so it's very convenient.

36. He's very busy, so he probably won't get back till 6:30.
37. Isn't this a pretty garden!
38. No streetcars or trains pass near here, so it's usually quiet.
39. My father isn't home yet, so let's sit in the garden till he gets back.
40. My mother is sleeping, so please walk quietly.
41. I want to go to the country early tomorrow.
42. I'll give you the money, so please buy me a ticket.
43. Before I go to the station, I'll pick up my laundry.
44. My laundry is probably ready.
45. I want to go to the library and return the four books I borrowed.
46. Are you planning to go to the country alone?
47. My friend will probably go along, but I'm planning to go
whether he wants to or not.
48. I'll wear a black suit and brown shoes.
49. Since this shirt is dirty, I'll change into a clean shirt.
50. I'll wear a hat but I probably won't have to wear an overcoat.

Section D. Vocabulary for Part Two

The following list includes all words that occur in the Basic Sentences of Units 7–11, as well as supplementary words introduced in the Notes. Words listed in the Vocabulary for Part One (Unit 6) are repeated here only if they have occurred in a new use or with a new meaning. Special combinations, with meanings that could not be inferred from the meaning of the individual words, are listed separately under one of the words in the combination.

Verbs and adjectives are listed only in the plain present form, regardless of the form actually occurring in the Basic Sentences. Negative adjectives and adjectives in *-tai* are not listed; see Notes 10.17 and 11.1.

Numerals and counters are listed separately. Numbers made up of a numeral plus a counter are not listed. Secondary numerals, and nouns used as counters with secondary numerals, are identified by a label in parentheses.

Particles are usually defined only as part of the combinations in which they occur. Copular nouns are followed by the word *na* as a mark of identification (Note 10.18). Quantity words are not specially marked, but can be

identified by their position after the particle of the noun to which they refer (Notes 9.15, 11.11). For the meaning of the word 'polite', which appears in brackets after certain family terms, see Note 10.13.

The following abbreviations are used:

- I.class I verb
- II.class II verb
- III.irregular verb
- A.adjective
- C.counter
- P.particle

The reference at the end of each entry shows where the expression was introduced for the first time. 8B means the Basic Sentences of Unit 8, Section B; 10.13 means Note 10.13 in Unit 10. If no reference follows a word, the word was introduced for the first time in Part One.

<i>áa</i> oh! 10A	<i>kyóodai ga áru</i> I have brothers and sisters 10A	<i>áu</i> (II) meet 9B
<i>ageru</i> (I) give [formal word] 11A	<i>irete áru</i> is packed 9B	<i>tomodati ni áu</i> meet a friend 9B
<i>karite kíte agemasyóo</i> I'll go and borrow for you 11A	<i>itta kotó ga áru</i> have [ever] gone 8B	<i>bañ</i> evening, night (used as C for nights) 9.11
<i>aida</i> interval of time or space 8B	<i>ása</i> morning 11A	<i>básu</i> bus 8B
<i>káite iru aida ni</i> while [you] are writing 9A	<i>así</i> foot, leg (used as C for steps or paces) 9.11	<i>beñkyoo</i> study, industry 10.2
<i>akai</i> (A) is red 8A	<i>Asitá mata</i> So long till tomorrow 10.15	<i>beñkyoo-suru</i> (III) study 10A
<i>aói</i> (A) is blue 8A	<i>atarastí</i> (A) is new 8A	<i>béñri na</i> convenient 10A
<i>ane</i> older sister 10A	<i>áto</i> time after something 9A	<i>biñseñ</i> writing paper, stationery 7A
<i>áni</i> older brother 10A	<i>káita áto de</i> after [you] have written 9A	<i>boosi</i> hat 11B
<i>arau</i> (II) wash 11B		<i>-byoo</i> (C for seconds) 7.11
<i>áru</i> (II) there is		<i>byooiñ</i> hospital 10B
		<i>byooki</i> illness
		<i>byooki no</i> ill, sick 10B

dá (copula)

góeñ desu it's five yen 7A

ktrei da is pretty 10A

ktrei na pretty 10B

tóoru desyoo may pass 8B

tóotta desyoo may have passed 8.20

hássai de being eight years old
10A

hitóri de alone, by oneself 11B

hutarí de (being) two people in
all 11.10

dé wa all right, well then 9A

dé mo even so, anyway 11B

sore dé wa in that case 10A

-dai (C for vehicles) 9B

daké (P) only 10A

ryóosiñ dake only my parents 10A

de (P; see *áto*)

dekíru (I) be possible 8A

Nihoñgo ga dekíru [you] know
Japanese 8A

míru koto ga dekíru can see 8B

dékite iru is ready, is finished
11A

déru (I) leave (a place) 7B

Dóitu Germany 8.8

Doitugo German language 8.8

Doitúziñ a German 8.8

Dóozo ohairi-kudasái Please come
in 10.15

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Dóozo yorosiku (polite formula used
in meeting someone) 10B

-doru (C for American dollars) 9.16

Doyóobi Saturday 7B

e (P; see *túku*)

Eigo English language 8A

-eñ (C for yen, Japanese money) 7A

eñpitu pencil 7A

gaitoo overcoat 11B

gakkoo school 8A

-gatu (C for naming months) 7B

geta wooden clogs or sandals 11.7

Getuyóobi Monday 7B

giñkoo bank 8B

go five 7A

-go (bound form) language 8.8

goéñsatu five-yen bill 7.5

gógo afternoon, p.m. 7B

gohúuhu married couple [polite]
10.13

gokázoku family [polite] 10.13

gokyóodai brothers and sisters [po-
lite] 10.13

goro approximate point in time 7.17

kono goro recently, nowadays 7.17

gozi-góro ni at about five o'clock
7B

goryóosiñ parents [polite] 10.13

goseñhakudoo nickel five-sen coin
7.5

gosyúziñ husband [polite] 10.13

gózeñ forenoon, a.m. 7B

gozisseñgtñka silver fifty-sen coin
7.5

gozisséñsatu fifty-sen bill 7.5

gozyuuéñsatu fifty-yen bill 7.5

gurai approximate quantity 7.17

dóno gurai about how much?,
about how long? 7.17

nizikañ-gúrai about two hours
7B

-gúramu (C for grams of weight) 9.16

há tooth, teeth 11B

háha mother 10B

-hai (C for containerfuls) 9A

háiru (II) enter

huró ni háiru take a bath 11B

hako box (used as C for boxfuls)
9B

haku (II) put on, wear (on the legs
or feet) 11B

hamaki cigar 9.9

-hán (bound form) half 7B

zyuuzi-hán half past ten 7B

hañketi handkerchief 11.7

harau (II) pay 7A

hátati twenty years old 10.4

hatí eight 7A

hatuka twenty days, twentieth day
9B

hayái (A) is early, is fast 11A
hazime ni in the beginning, first 11A
Haztmete ome ni kakarimasu (polite formula used in meeting someone) 10B
hazu expectation 9B
áu hazu desu I'm supposed to meet 9B
heyá room (used as C for rooms) 9.11
hige hair (on the face), beard 11A
hiku (II) subtract 7.3
higasi east 8A
hito person
oñna no hitó woman 10A
otokó no hito man 10.6
hito- (bound form of *hitótu*) 9.11
hitóri one person 9B
hitóri de alone, by oneself 11B
hitótu (secondary numeral) one 9B
hoka no other, another 10A
-hoñ (C for long slender objects) 9A
hóo direction
nisi no hóo west 8A
hukuro bag (used as C for bagfuls) 9B
-huñ (C for minutes) 7B
Hurañsu France 8.8
Hurañsugo French language 8.8

Hurañsuziñ Frenchman 8.8
huró bath 11B
huró ni háiru take a bath 11B
huta- (bound form of *hutatú*) 9.11
hutarí two persons 9B
hutatú (secondary numeral) two 9B
hutuka two days, second day 9B
húuhu married couple 10.13
huutoo envelope 7A
hyakú hundred 7A
hyakuéñsatu hundred-yen bill 7.5
íi (A) is good
itté mo íi [you] may go 11B
ikanákute mo íi [you] don't have to go 11B
ikága how?
Bíiru wa ikága desu ka? How about some beer? 9A
iku (III) go
sañpo ni iku go for a walk 8B
káesi ni iku go in order to give back 9A
molte iku take 9B
itté mo even if [I] go 11B
íkura how much? 7A
íkutu how many? 7.3
imootó younger sister 10A
imootosañ younger sister [polite] 10.13
inú dog 10B

ireru (I) insert, pack, put in 9B
iru (I) be
mótte iru possess, have 7B
silte iru know 8A
kekkoñ-site iru be married 10A
iru (II) be necessary 9A
kamí ga irimasu [I] need some paper 9A
isogastí (A) is busy 10B
isseñdóoka copper one-sen coin 7.5
issyó ni together 10A
anáta to issyó ni (together) with you 10A
Itaríi Italy 8.8
Itariigo Italian language 8.8
Itariizíñ an Italian 8.8
ittí one 7A
itiéñsatu one-yen bill 7.5
ittízitu first day of the month (same as *tuitatí*) 9B
itóko cousin 10.13
itókosañ cousin [polite] 10.13
itu- (bound form of *itútu*) 9.11
ituka five days, fifth day 9.13
itútu (secondary numeral) five 9B
kabañ suitcase 9B
kabúru (II) put on, wear (on the head) 11B
kádo street corner 8A
káesu (II) give back 9A

-kágetu (C for months) 7B
kakáru (II) take (time) 7B
kakéru (I) multiply 7.3
káku (II) write 9A
kamí hair (on the head) 11A
kánai wife 10.13
kao face 11B
kariru (I) borrow 9A
karu (II) cut off, crop 11A
kamí o katte morau get one's hair cut 11A
Kasikomarimásita All right (in answer to a request) 10.15
kasu (II) lend 9A
Kayóobi Tuesday 7B
kázoku family 10.13
kekkoñ marriage 10.2
kekkoñ-suru (III) marry 10A
kekkoñ-site iru be married 10A
kéredomo however, nevertheless 11B
késa this morning 11B
kikaeru (I) change one's clothes 11B
kiku (II) ask, listen 8A
zyúñsa ni kiku ask a policeman 8A
kimono clothing, Japanese kimono 11B
Kiñyóobi Friday 7B
kippu ticket 11A

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kiré slice (used as C for slices of bread, etc.) 9.11
kírei na pretty 10A, clean 11B
-kiro (C for kilometers and kilograms) 9.16
-kirogúramu (C for kilograms) 9.16
-kiroméetoru (C for kilometers) 9.16
kiru (I) put on, wear (on the body) 11B
kita north 8A
ko child 10A
oñná no ko girl 10A
otokó no ko boy 10A
kokono- (bound form of *kokónotu*) 9.11
kokonoka nine days, ninth day 9.13
kokónotu (secondary numeral) nine 9B
kónbañ tonight 8B
kooeñ park 8B
Kotira kóso (polite formula used in answer to a greeting) 10B
kotó thing, fact, act 8A
iku kotó ga sukí da like to go 8B
míru koto ga dekíru can see 8B
itta kotó ga áru have [ever] gone 8B
kotosi this year 7B
ku nine (same as *kyúu*) 7A
kudámono fruit 9B

kudasáru (III) give me [formal word] 11.3
kumi group, class (used as C for sets of matched objects) 9.11
kureru (I) give me 7A
motte itte kureru take for me 11A
kurói (A) is black 8A
kúru (III) come
motte kúru bring 9B
káette kuru come back 10A
karite kúru go and borrow 11A
kutú shoe 11A
kutúsita sock, stocking 11B
kutúya shoemaker, shoe store 11A
kyóodai brothers and sisters 10A
kyúu nine (same as *ku*) 7A
máda still, yet 10A
máde (P) as far as, until
káette kúru made till they come back 10B
osoku náru made till late 10B
máe time before something 7B
rokúzi zippúñ máe ten minutes to six 7B
káku máe ni before [you] write 9A
magó grandchild 10.13
-mai (C for thin flat objects) 9A
-máiru (C for miles) 9.16
makitábako cigarette 9.9

māñ ten thousand 7A
maññēñhitu fountain pen 7A
-mēetoru (C for meters of length) 9.16
mēi niece 10.13
meigosañ niece [polite] 10.13
mi- (bound form of *mittú*) 9.11
migaku (II) polish, shine, brush 11B
mikka three days, third day 9B
minami south 8A
miñná everybody, everything; all of 10B
góhañ o miñná tábeta ate all the food 11.11
-miri (C for millimeters) 9.16
misé store, shop 7A
miséru (I) show 7A
misoka last day of the month 9.13
miti street 8B
mittú (secondary numeral) three 9B
mo (P) also, even
huutoo mo hóñ mo both envelopes and books 7A
íppoñ mo mótte imasēñ haven't got even one [pencil] 9A
zíppuñ mo matimásita waited all of ten minutes 9.4
itté mo even if [I] go 11B
itté mo íi [you] may go 11B

kitákute mo even if [I] want to wear 11B
itté mo ikanákute mo whether [you] go or not 11B
dé mo even so, anyway, nevertheless 11B
Mokuyóobi Thursday 7B
monó thing 9B, person 10A
moo more 9B, any more 11B, already 11.13
moo hitóri one [friend] more 9B
moo hairánakute mo even if [I] don't enter any more 11B
moo káette iru is already back 11.13
morau (II) receive
kamí o katte morau get one's hair cut 11A
zyotyuu ni kutú o migaite morau have the maid shine one's shoes 11B
mótu (II) hold, have, lift, carry 7B
mótte iru possess, own, have 7B
motte iku take 9B
motte kúru bring 9B
mu- (bound form of *muttú*) 9.11
muika six days, sixth day 9.13
múko bridegroom 10.13
musuko son 10A
musukosañ son [polite] 10A

musumé daughter 10A, young woman 10.6
musumesañ daughter [polite] 10A
muttú (secondary numeral) six 9B
na (same as *dá*, used after copular noun in sentence modifier) 10B, 10.18
kírei na pretty 10B
sízuka na quiet 10B
nái (A) there is not, there are not 10B
arukítaku nái don't want to walk 11A
sukósi sika nái there's only a little 11B
nañ- (bound form in interrogative numbers) 7B
nana- (bound form of *nanátu*) 9.11
nanátu (secondary numeral) seven 9B
nanoka seven days, seventh day 9.13
nanuka (same as *nanoka*) 9.13
nañyóobi what day of the week? 7B
née (P at end of sentence)
Sóo desu née Let me see 10A
Bēñri na tokoro ni arimasu née Isn't it in a handy spot! 10B
néesañ older sister [polite] 10A
nékutai necktie 11.7

-*neñ* (C for years) 7B

ni (P)

teñiñ ni yaru give to the clerk 7A

rokúzi ni at six o'clock 7B

zyúñsa ni kiku ask a policeman
8A

tugí ni kúru come next 8A

sañpo ni iku go for a walk 8B

káesi ni iku go in order to give
back 9A

tomodati ni áu meet a friend 9B

yokka ni on the fourth (day) 9B

ryokoo ni iku go on a trip 9B

señséi ni náru become a teacher
10A

issyo ni together 10A

sízuka ni quietly 10B

Tanaka-sañ ni yorosiku Best re-
gards to Mr. Tanaka 10.15

tóri ni iku go in order to get 11A

hazime ni in the beginning, first
11A

huró ni háiru take a bath 11B

kírei na kimono ni kikaeru change
into clean clothes 11B

ní two 7A

Nihoñgo Japanese language 8A

ñtisañ older brother [polite] 10B

ñmotu baggage, luggage 9B

-*niñ* (C for persons) 9B

nisi west 8A

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-*niti* (C for days; also -*ñti*) 9B

Nitiyóobi Sunday 7B

nizisseñgíñka silver twenty-sen
coin 7.5

nizyuuéñsatu twenty-yen bill 7.5
no (P)

nizi-háñ no kisyá the 2:30 train
7B

déñsya no tomaru tokoro place
where the streetcar stops 8A

tabemóno no oisti ryoortya res-
taurant where the food is good
8A

ñsatu no hóñ two books, the two
books 9A

yottú no kabañ four suitcases 9B
saññtñ no tomodati three friends
9B

oñná no ko girl 10A

otokó no ko boy 10A

oñna no hitó woman 10A

áni no Tároo my older brother
Taro 10A

hoka no other, another 10A

byooki no sick, ill 10B

tyairo no kutú brown shoes 11B

nómu (II) drink; smoke [with *tabako*
only] 9A

-*ñti* (same as -*niti*) 9B

o (P)

koko o déru leave here 7B

Tabako o ipponñ ikága desu ka?

How about a cigarette? 9A

oba aunt 10B

obáasañ grandmother [polite] 10.13

obasañ aunt [polite] 10.13

oi nephew 10.13

oigosañ nephew [polite] 10.13

oisti (A) is good-tasting 8A

oka slope, hill 8A

okáasañ mother [polite] 10A

okane money 7A

okási candy 9B

óku hundred million 7.1

okureru (I) be late 7B

ókusañ wife [polite] 10.13

omagosañ grandchild [polite] 10.13

Omatidóosama desita I'm sorry I
kept you waiting 10.15

omúkosañ bridegroom [polite] 10.13

oñná female 10A

oñná no ko girl 10A

oñna no hitó woman 10A

oñna no kyúuzi waitress 10.6

oomísoka last day of the year 9.13

oríru (I) get off 8B

osieru (I) teach, inform 10A

osoi (A) is late, is slow 10B

otokó male 10A

otokó no ko boy 10A

otoko no hitó man 10.6

otóosañ father [polite] 10A

otootó younger brother 10A
otootosañ younger brother [polite] 10.13
ototoi day before yesterday 11A
oturi change (in money) 7A
oyomesañ bride [polite] 10.13
ozi uncle 10.13
oztisañ grandfather [polite] 10.13
ozisañ uncle [polite] 10.13
páipu pipe (for smoking) 9.9
-péizi (C for pages) 9.16
pén pen 7A
-póndo (C for pounds) 9.16
rokú six 7A
Rósiya Russia 8.8
Rosiyago Russian language 8.8
Rosiyáziñ a Russian 8.8
ryokoo trip, journey 9B
ryokoo ni iku go on a trip 9B
ryokoo-suru (III) take a trip 10.2
ryóosiñ parents 10A
-sai (C for years of age) 10A
sañ three 7A
sañpo a walk, a stroll 8B
sañpo ni iku go for a walk 8B
sara dish (used as C for dishfuls) 9.11
-satu (C for books and magazines) 9A
sazí spoon (used as C for spoonfuls) 9.11

sebiro jacket (Western style) 11.7
seireki Western calendar 7.16
señ thousand 7A
-señ (C for sen = 1/100 yen) 7A
señséi teacher 10A
señsyuu last week 10A
señtakumono laundry (things to be washed) 11A
señtakuya laundry (place), laundress 11A
-séñti (C for centimeters) 9.16
sí four 7A
sibai a play (on the stage) 11A
sika (P) only 11B
hitótu sika náí there is only one 11B
Sína China 8.8
Sinago Chinese language 8.8
Sináziñ a Chinese 8.8
sirói (A) is white 8A
siru (II) know 8A
sitte iru know 8A
sirimaséñ don't know 8A
sitagi underwear, undershirt 11.7
sití seven 7A
sitúrei na rude 8A
Sitúrei desu ga Excuse me 8A
Siturei-simasu Excuse me now (on leaving) 10.15
sízuka na quiet 10B
sízuka ni suru be quiet 10.19

sóbo grandmother 10.13
sóhu grandfather 10.13
sono ue on top of that, besides 10B
Sóo desu née Let me see 10A
sore dé wa in that case 10A
soroi set (used as C for sets of objects, suits of clothing, etc.) 9.11
sóru (II) shave 11A
sugt time after something 7B
hattzi gohúñ sugt five minutes after eight 7B
súgu at once, soon 10A
Suiyóobi Wednesday 7B
sukósi a little, a few 11B
okane ga sukósi sika náí I have only a little money 11B
moo sukósi a little more 11.13
Supéiñ Spain 8.8
Supeíngo Spanish language 8.8
Supeíñztíñ Spaniard 8.8
suru (III) cost (*also do*) 7A
suu (II) smoke (a cigarette, etc.) 9A
syookai introduction 10.2
syookai-suru (III) introduce 10A
-syúukañ (C for weeks) 7B
syúziñ husband 10.13
tabemóno food 8A
takái (A) is high, is expensive 7A
takusáñ much, many 9B
nímotu ga takusáñ áru there's a lot of baggage 9B

tasu (II) add 7.3
tátu (II) leave 7B, stand 8A
té hand 11B
tegami letter 9A
teñiñ clerk (in a store), salesman 7A
tikáku neighborhood 10A
titi father 10B
to (P) with
 anáta to issyo ni (together) with you 10A
to- (bound form of *tóo*) 9.11
tokei watch, clock 7B
toki time, occasion 8B
 kodomo no toki childhood 8B
 kita toki ni when it has come 8B
tokoya barber, barbershop 11A
tomaru stop, halt 8A
tóo (secondary numeral) ten 9B
tooká ten days, tenth day 9B
tóoru (II) pass 8B
tóru (II) take, get, pick up 11A
tosyókāñ library 11A
tugi next 8A
 tugi ni kúru come next 8A
tuitati first day of the month (same as *itizitu*) 9B
tuki month, moon (used as C for months, same as *-kágetu*) 9.11
túku (II) arrive 7B

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Tookyoo e túku get to Tokyo 7B
tumori intention 8B
 káeru tumori da intend to return 8B
tureru (I) take along [somebody] 10A
 issyo ni turete iku take [somebody] along with [you] 10A
tutumi parcel 11A
-tuu (C for written documents) 9A
tyairo no brown 11B
Tyótto Just a minute!, Hey! 10.15
-tyoo (C for cho = 119 yards) 8A
ue top
 sono ue on top of that, besides 10B
uru (II) sell 7A
waisyatu shirt 11B
waru (II) divide 7.3
ya (P) and [in an incomplete series] 10A
 otóosañ ya okáasañ your father and mother [and others] 10A
ya- (bound form of *yattú*) 9.11
yarú (II) give 7A
yasúi (A) is cheap 7A
yattú (secondary numeral) eight 9B
yo- (bound form of *yottú*) 9.11
yogoreru (I) get dirty 11B
 yogorete iru be dirty 11B
yokka four days, fourth day 9B

zyúuyokka 14 days, 14th day. 9.13
Yóku irassyaimásita It was nice of you to come 10.15
yome bride 10.13
yón four 7.1
yoohuku suit of clothes (Western style) 11B
yooka eight days, eighth day 9.13
yorosiku (see *Dóozo yorosiku*)
 Tanaka-sañ ni yorosiku Best regards to Mr. Tanaka 10.15
yoru (II) stop in, visit in passing 11A
 kutúya e yoru stop in at the shoe-maker's 11A
yottari four persons (same as *yonin*) 9B
yottú (secondary numeral) four 9B
yuubiñkyoku post office 8A
-zi (C for time by the clock) 7B
-zikañ (C for hours) 7B
zissenhakudoo nickel ten-sen coin 7.5
zubón trousers (Western style) 11.7
zubonísita underdrawers, shorts 11.7
zyotyuu maid, servant girl 11B
zyúnsa policeman 8A
zyúu ten 7A
zyuueñsatu ten-yen bill 7A

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SPOKEN JAPANESE

ERRATA

Only the most serious errors have been listed here. The student should make the corrections before he begins using the book.

- page 25, Conversation 2: delete the line "D asks him what he wants."
- p. 25, Conversation 3: in the line "E asks if this building here isn't a hotel" for "isn't" read "is"
- p. 42, sentence (c): for "from" read "to"
- p. 67, sentence 117: after *uti* insert *e*
- p. 69, column 2, line 3: read "habitual"
- p. 74, sentence (a): in the English, read "My friend does factory work."; in the Japanese, for *de* read *no*
- p. 88, sentence (g): for "this" read "that"
- p. 89, top line: for "sentence" read "sentences"
- p. 97, sentence (e): for *ni* read *de*
- p. 118, sentence (a): in the English, for "badly" read "fast"; in the Japanese, for *wáruku* read *háyaku*
- p. 118, sentence (g): for "that" read "this"
- p. 122, sentence 181: for *wa* read *ga*
- p. 124, column 2, line 9 from bottom: for *o* read *ga*
- p. 128, sentence 181: for *wa* read *ga*
- p. 142, column 1, line 3: for *Anáta* read *Asilá*
- p. 150, under *aikawarazu*: for "with" read "without"
- p. 150, under *Beikoku*: for "American" read "America"
- p. 151, under *hi*: read "sun, day"
- p. 155, column 3: *zidóosya* should stand before *zimúin*

- p. 162, column 2, line 3 of note: for "23 cents" read "50 cents"
- p. 168, Exercise A, No. 6: for *yasai ya* read *yasai to*
- p. 180, last line: for 600 read 660
- p. 181, sentence (d): after *yoñzyúuneñ* insert *ni*
- p. 182, sentence (i): for *soko de* read *soko ni*
- p. 195, sentence (l): for *noru* read *notte iku*
- p. 221, sentence 5: for *de* read *ni*
- p. 238, column 1, line 3: after *Ueda-sañ* insert *wa*
- p. 245, sentence (j): after *hassatú* delete *o*
- p. 272, line 5: after *átuku* delete *ni*
- p. 275, line 3 of note: for "first (directly after the noun)" read "first or second"
- p. 281, sentence (h): for *omeigosañ* read *meigosañ*
- p. 296, line 6 from bottom: read *maññēñhíu*
- p. 307, sentence 297: for *wa* read *ga*
- p. 316, line 5: for 309 (sentence number) read 307
- p. 323, top line: delete quotation mark before "all"
- p. 345, column 1: *aóí* should stand after *áni*
- p. 346, column 3: for *harau* read *haráu*
- p. 347, column 1: *higasi* should stand before *hige*
- p. 347, under *hito*: read *otoko no hitó*
- p. 352, column 1: after *tomaru* insert (II)
- p. 352, column 2: *Tyóttó* should stand after *-tyoo*

UNIT 1. GETTING A	
Section A.....	
Section B.....	
Section C.....	
UNIT 2. MEETING P	
Section A.....	
Section B.....	
Section C.....	
UNIT 3. TRADES ANI	
Section A.....	
Section B.....	
Section C.....	
UNIT 4. ABOUT THE	
Section A.....	
Section B.....	
Section C.....	
UNIT 5. THE WEATH	
Section A.....	
Section B.....	
Section C.....	
UNIT 6. REVIEW	
Section A.....	
Section B.....	
Section C.....	
Section D.....	

days, 14th day

ita It was nice of
10.15

3

clothes (Western

s, eighth day 9.13

zo yorosiku)

yorosiku Best re-

. Tanaka 10.15

visit in passing 11A

stop in at the shoe-

ons (same as *yonin*)

numeral) four 9B

st office 8A

y the clock) 7B

rs) 7B

ickel ten-sen coin

(Western style) 11.7

drawers, shorts 11.7

servant girl 11B

an 8A

-yen bill 7A

KEY TO EXERCISES AND TESTS

The following pages give in condensed form a Key to the exercises contained in Sections A and B of each regular Unit, and to the tests and exercises contained in the Review Units. You will also find here the tests themselves, written in our kind of spelling so that you can read them even if you have no Guide.

Each part of the Key is identified by a heading giving the Unit and the Section in which the exercise occurs, as well as the capital letter denoting the exercise itself if there are more than one in a Section.

UNIT 1

Section A

1. b	4. c	7. b	10. a
2. a	5. a	8. c	11. b
3. c	6. c	9. a	12. a

Section B

1. b	4. a	7. a	10. b
2. a	5. c	8. b	11. c
3. c	6. b	9. a	12. b

UNIT 2

Section A

1. c	4. a	7. a	10. b
2. c	5. b	8. c	11. c
3. b	6. a	9. c	12. b

Section B

A. 1. imásu	6. arimásu
2. arimásu	7. imásu
3. imásu	8. désu
4. désu	9. arimásu
5. désu	10. arimásu

B. a - v	f - t
b - x	g - s
c - r	h - u
d - q	i - w
e - z	j - y

C. 1. b	4. c
2. b	5. b
3. a	

b

UNIT 3

Section A

1. b	4. a
------	------

c - r
d - q
e - z

- C. 1. b
2. b
3. a

b

h - u
i - v
j - y

4. c
5. b

UNIT 3

Section A

- | | | | |
|------|------|------|-------|
| 1. b | 4. a | 7. c | 10. c |
| 2. a | 5. c | 8. b | 11. a |
| 3. c | 6. b | 9. a | 12. c |

Section B

- | | |
|----------|-------|
| A. a - y | d - w |
| b - z | e - x |
| c - u | f - v |
-
- | | | | |
|---------|------|------|------|
| B. 1. F | 3. T | 5. T | 7. T |
| 2. F | 4. F | 6. F | 8. F |
-
- | | |
|----------|--------|
| C. 1. nl | 6. nl |
| 2. nl | 7. de |
| 3. de | 8. de |
| 4. nl | 9. nl |
| 5. de | 10. de |

UNIT 4

Section A

- | | |
|---------|-------|
| A. 1. T | 6. F |
| 2. T | 7. F |
| 3. F | 8. T |
| 4. T | 9. T |
| 5. F | 10. F |
-
- | | | |
|--------------|------------|--------------------|
| B. 1. wa, ga | 7. wa | 13. wa |
| 2. ga | 8. wa | 14. wa |
| 3. wa | 9. ga | 15. ga |
| 4. wa | 10. ga | 16. wa, ga, wa, ga |
| 5. ga | 11. wa, ga | |
| 6. ga | 12. wa, ga | |

C

Section B

- A. 1. e, ni
2. no, e
3. wa, ni
4. wa, ni
5. no, ni wa, ga
6. no, ni wa, ga
7. no, de, ga
8. ni
9. wa, wa
10. wa, no, e
11. no, ni wa, ga
12. no, ni
13. wa, no, e
14. e, ni
15. no, ni wa, ga
- B. 1. b
2. c
3. a
4. c
5. a
6. b
7. c
8. b
9. a
10. c

UNIT 5

Section A

- A. 1. a
2. c
3. a
4. c
5. c
6. b
7. b
8. b
9. a
10. a
- B. 1. Kono heyá wa, óokikute, suzusíi desu.
2. Asitá wa, sámukute, téñki ga warúi desyoo.
3. Kyóo wa, téñki ga yókute, atatakái desu.
4. Ima wa, atatakakute, sóra ga hárete imasu.
5. Huyú ni wa, yukí ga yóku hütte, kaze mo hukimasu.
6. Kyóneñ no huyú wa, nágakute, samúi desita.
7. Natú wa, hirú ga nágakute, atúi desu.
8. Huyú wa, hirú ga mizíkakute, taitei samúi desu.

Section B

- A. 1. b, d
2. a, d, e
3. a, d
4. c, e
5. c, e
6. a, d
7. b, d, e
8. a, c
- B. 1. náru
2. hataraita
3. notta
4. aketa
5. kawáku
6. sámukatta
7. iru
8. káeru
9. hukú
10. húru
11. yókatta
12. moratta
13. wárukatta
14. arúita
15. deta

d

UNIT 6

Section A

True-False Test

- F 1. Yukí ga húru to atúi desu.
T 2. Hima dá to heitai wa matí e itte yóku asobimasu.
F 3. Kyúuzi wa eigakan de hatarekimasu.
T 4. Ryooríwa de oáheñ c tatakimasu.

- B. 1. náru
2. hataraita
3. notta
4. aketa
5. kawáku

d

UNIT 6

Section A

True-False Test

- F 1. Yukí ga húru to atúi desu.
T 2. Hima dá to heitai wa matí e itte yóku asobimasu.
F 3. Kýuuzi wa eigákañ de hatarakimasu.
T 4. Ryooríya de góhañ o tabemasu.
F 5. Byooki dá to taitai sakanaya e ikimasu.
T 6. Yokohama wa Nihón ni arimasu.
F 7. Heitai wa teisyaba no máe de nemasu.
F 8. Sakana ga kirai dá kara yóku tabemasu.
T 9. Hyakusyóo wa taitai inaka ni súnde imasu.
T 10. Beikoku no heitai wa taitai bíiru ga suki desu.
F 11. Máiniti Eikoku kara Nihón e arúite ikimasu.
F 12. Syokkoo wa siñdai no sita de komé to yasai o tukurimasu.
T 13. Zimíñ wa zimúsyo de hatarakimasu.
F 14. Beikoku ní wa teisyaba ga arimasén.
F 15. Súhei wa taitai koobá de asobimasu.
T 16. Inaka no benzyó wa tokidoki ie no usiro ni arimasu.
F 17. Téñki ga warúi to heitai wa soto e demasén.
F 18. Beikoku no natú wa taiheñ samú desu.
F 19. Súhei wa hón to yasai o tabemasu.
T 20. Kusuriya de kusuri o kaimasu.
F 21. Sóra ga hárete iru to áme ga hurimasu.
F 22. Eikoku ní wa súhei ga imasén.
F 23. Beikoku no heitai wa tukárete iru to tañsu no sita de yasumimasu.
T 24. Byooki dá to isya no uti e ikimasu.
F 25. Heitai wa taitai hima dá kara máiniti hóteru de asobimasu.
F 26. Atúi to hí no sóba de yasumimasu.
F 27. Eikoku ní wa benzyó ga arimasén.
T 28. Súhei to heitai wa taitai yóku tabemasu.
F 29. Natú ní wa yukí ga hurimasu.
T 30. Beikoku no hito wa hima dá to yóku eigákañ e ikimasu.
F 31. Natú wa hirú ga mizikakute yóru ga negái desu.
F 32. Heitai wa máiniti siñdai de góhañ o tabemasu.

e

11. yókatta
12. moratta
13. wárukatta
14. arúita
15. déta

6. sámukatta
7. iru
8. káeru
9. hukú
10. húru

Section B

A. 1. c	5. d	9. c
2. e	6. e	10. d
3. b	7. a	11. b
4. e	8. b	12. a
B. a - d	f - n	k - b
b - c	g - f	l - a
c - o	h - k	m - i
d - j	i - g	n - l
e - h	j - m	o - e

Section C

List 1

1. Koñniti wa. Ikága desu ka?
2. Aikawarazu géñki desu.
3. Bigákañ wa dóko ni arimasu ka? Migi no hoo ni arimasu.
4. Tyóotto mátte kudasai.
5. Wakarimaséñ desita.
6. Moo itido itte kudasai.
7. Ryooríya wa massúgu saki ni arimasu.
8. Nikú ga hosíi desu ka? Iie, sakana ga hosíi desu.
9. Tabako ga arimásu ka? Háí, dóozo.
10. Ano tatémono wa nán desu ka? Hóteru desu.
11. Anó hito wa dáre desu ka? Watakusi no tomodati desu.
12. Anó hito no namae wa nán desu ka? Tanaka-sań desu.
13. Anó hito wa súlhei desu ga watakusi wa heitai desu.
14. Dóko kara kimásita ka?
15. Eikoku kara koko e kimásita.
16. Anáta wa Eikókuziń desu ka?
17. Iie, Eikókuziń zya arimaséñ.
18. Kyónéñ Ninón e ikimasita.
19. Nihoń no húne de ikimásita ka?
20. Iie, hikóoki de ikimasita.
21. Dóna sigoto o site imásu ka?
22. Doogú o tukutte imasu.
23. Koobá de hataraite imasu.
24. Tokidoki hima desu.

f

25. Tonari no hitó wa isya desu.
26. Tomodati wa hyakusyoo desu. Komé to yasai o turkuri-masu.
27. Watakusi wa matíi ni súnde imasu ga anó hito wa inaka ni súnde imasu.

18. Kyónēn Nihón e ikimasita.
19. Nihōn no hūne de ikimásita ka?
20. Iie, hikóoki de ikimasita.
21. Dōna sigoto o site imasu ka?
22. Doogú o tukutte imasu.
23. Koobá de hataraitte imasu.
24. Tokidoki hima desu.

f

25. Tonari no hitó wa isya desu.
26. Tomodati wa hyakusyóo desu. Komé to yasai o turkuri-masu.
27. Watakusi wa matí ni súnde imasu ga anó hito wa inaka ni súnde imasu.
28. Kinoo tomodati no uti e itte góhañ o tabemásita.
29. Góhañ o tébete matí e kaerimásita.
30. Tabakoya e itte tabako o kaimásita.
31. Kono heya no náka ni wa nání ga arimasu ka?
32. Iriguti no sóba ni siñdai ga arimasu.
33. Mádo no mée ni wa nání ga arimasu ka?
34. Mádo no mée ni wa tukue ga arimasu.
35. Isu no ué ni zassí o okimásita.
36. Tukue wa mádo to iriguti no aida ni arimasu.
37. Mádo o akete kudasái.
38. Soto o mimasyoo.
39. Ie no usiro ni wa niwa ga arimasu.
40. Máiniti kodomo ga soko de asobimasu.
41. Kyóo no téñki wa dóo desu ka?
42. Téñki wa warúi desu ga áme wa hütte imasēñ.
43. Natú ni wa taiheñ átuku narimasu.
44. Natú wa kirai desu.
45. Asita no téñki wa dóo desyoo ka?
46. Kinóo wa áme ga hutta kara soto e demasēñ desita.
47. Samúi to hí no soba ni kosikákete imasu.
48. Kinóo wa téñki ga yókatta kara sañpo-simásita.
49. Tukárete iru keredomo eigákañ e ikimasyoo.
50. Dóo site uti de yasumimasēñ ka?

List 2

1. Ohayoo gozaimasu, Yamamoto-sañ.
2. Teisyaba wa dóko ni arimasu ka? Asoko ni arimasu.
3. Arígatoo gozaimasu. Dóo itasimásite.
4. Mátti ga arimasu ka? Háí, arimasu. Dóozo.
5. Onaka ga sukimásita. Ryooríya wa dóko ni arimasu ka?
6. Góhañ ga hosíi desu ka?
7. Iie, yasai o kudasái.
8. Nódó ga kawakimásita. Bíiru ga hosíi desu.
9. Bíiru wa arimasēñ.
10. Gyuunyuu o kudasái.
11. Anáta wa Yamamoto-sañ desu ka? Sóo desu.

g

12. Watakusi wa Beikoku no heitai desu ga tomodati wa
Eikoku no súhei desu.
13. Beikoku kara Yokohama máde hikóoki de kimasita.
14. Soko kara koko máde kisyá de kimasita.
15. Dóno tatémono ga eigákān desu ka? Ano tatémono ga
eigákān desu.
16. Máiníti watakusi no zidóosya de soko e ikimásita.
17. Dóre ga anáta no zidóosya desu ka? Are ga watakusi
nó desu.
18. Kore wa dáre no zidóosya desu ka? Tanaka-saṅ nó desu.
19. Anó hito wa dáre desu ka? Watakusi no tomodati desu.
20. Anó hito no namae wa nān desu ka? Tanaka Tároo desu.
21. Watakusi wa syokkoo desu.
22. Soṅna sigoto wa sukí desu ka? Iie, kirai desu.
23. Watakusi no tonari no hitó wa zimúin desu. Watakusi
no tomodati no zimúsyo de hataraitte imasu.
24. Kinoo sakanaya e itte sakana o kaimásita ga sono
sakana wa damé desita.
25. Sore o tábete kara byooki ni narimásita.
26. Kusuriya e itte kusuri o kaimásita.
27. Sore o nomimásita ga yóku narimasēn desita.
28. Sore kara isya no uti e itte kusuri o moraimásita.
29. Sore o nónde kara yóku narimasita.
30. Uti e kaette nemásita.
31. Mótó wa inaka ni súnde imasita ga íma wa matí ni
súnde imasu.
32. Inaka e itte Tanaka-saṅ no tomodati no uti de
yasumimasyóo.
33. Sonó hito no uti wa ookí desu ka tiisái desu ka?
Tiisái desu.
34. Ie no máe ni wa niwa ga arimasu.
35. Tanaka-saṅ no tomodati no kodomo wa máiníti kí no
sita de asobimasu.
36. Kisyá ni notte matí e kaerimasyóo.
37. Sore kara teisyaba kara watakusi no utí made
arukimasyóo.
38. Uti e háitte góhān o tabemasyóo ka? Iie, ryooníya
e ikimasyóo.
39. Dózo to o akete kudasái.
40. Zassi o mimasyóo.
41. Kinóo wa atúi desita née.
42. Háí, taiheñ atúi desita ga áme ga hütte kara suzúsiku
narimasita.

h

43. Koko wa nátu ni wa áme ga yóku hurimasu.
44. Sóra ga hárete kara hi ga déte kimasu.
45. Kaze ga hukú to aṅmari átuku arimasēn.
46. Tukárete ita kara téñki ga yókatta keredomo soto e
demasēn desita.
47. Mádo no sóba ni kosikákete hōn o yomimásita.
48. Tomodati mo mádo no sóba ni kosikákete watakusi to
hanasimásita.

30. Uut e matuu guma u uademasyuu ka: iie, ryuurlya
e ikimasyoo.

39. Doozo to o akete kudasi.

40. Zassi o mimasyoo.

41. Kinoo wa atui desita nee.

42. Hai, taihen atui desita ga ame ga hütte kara suzusiku
narimasita.

h

43. Koko wa natu ni wa ame ga yoku hurimasu.

44. Sora ga harete kara hi ga de te kimasu.

45. Kaze ga huku to amari atuku arimasen.

46. Tukarete ita kara tenki ga yokatta keredomo soto e
demasen desita.

47. Mado no soba ni kosikakete hon o yomimasita.

48. Tomodati mo mado no soba ni kosikakete watakusi to
hanasimasita.

49. Hima datte kara eigakan e ikimasita.

50. Watakusi wa tukarete ita kara ikimasen desita.

UNIT 7

Section A

- | | |
|----------------------|-------------------------------|
| A. 1. gosén | 6. nién |
| 2. sitizyuu gosen | 7. goén |
| 3. rokuzissen | 8. sitizyuu yonsén |
| 4. yonzyuu gosen | 9. sahen |
| 5. gozissen | 10. yonzyuu gosen |
| B. 1. nízzyu roki | 11. hyaku gozyuu |
| 2. hati | 12. hatizyuu ni |
| 3. sañzyuu go | 13. roppyaku |
| 4. zyusiti | 14. sañbyaku zyuiti |
| 5. hatizyuu ki | 15. sen nihyaku nízzyu iti |
| 6. sañzyuu san | 16. hyaku sitizyuu iti |
| 7. hyaki sitizyuu si | 17. yonsén roppyaku zyugo |
| 8. gozyuu go | 18. sen sitizyuu iti |
| 9. hatizyuu hati | 19. gosén hyaki sitizyuu hati |
| 10. zyusi | 20. gosén sañzyuu go |

Section B

- | | |
|-----------------------|------------------------------|
| A. 1. zyuitizikan | 6. sañzi zippun mae |
| 2. sañzyuu yonpun | 7. nizi gohn sugi |
| 3. sañgetu | 8. kizi nízzyu kyuhun |
| 4. zyuminen | 9. yonzippun |
| 5. kizi yonzzyuu gohn | 10. sañzikan yonzzyuu yonpun |

- | | |
|--------------------|------------------------------|
| B. 1. sánzyuu rokú | 11. yónsēn sánhyaku rokuzyuu |
| 2. sañ | hatí |
| 3. nihyaku zyúu | 12. zyúuku |
| 4. hatí | 13. niséñ gohyaku rokuzyúu |
| 5. hyaku nízyuu | 14. hatizyuu sañ |
| 6. hatí | 15. nihyaku sí |
| 7. sitizyuu ní | 16. hyaku nízyuu sañ |
| 8. ní | 17. sitiséñ hatizyuu hatí |
| 9. happyaku gozyúu | 18. sēñ hyakú zyuití |
| 10. kú | 19. sitiséñ sitihyaku sití |
| | 20. kú |

UNIT 8

Section A

1. Watakusi wa, hayái déñsya ni norimásita.
Watakusi no notta déñsya wa, hayái desita.
2. Watakusi wa, akai zidóosya o mótte imasu.
Watakusi no mótte iru zidóosya wa, akái desu.
3. Watakusi no tonari no uti ni súnde iru kyúuzi wa,
 ano ryooríya de hataraitte imasu.
Ano ryooríya de hataraitte iru kyúuzi wa, watakusi no
 tonari no uti ni súnde imasu.
4. Kyóneñ Tookyoo kara kita tomodati wa, ano kádo ni
 tátte imasu.
Ano kádo ni tátte iru tomodati, wa, kyóneñ Tookyoo
 kara kimásita.
5. Komé o tukútte iru Ueda-saṅ wa, inaka ni súnde imasu.
Inaka ni súnde iru Ueda-saṅ wa, komé o tukútte imasu.
6. Kinoo watakusi no yónda hóñ wa, ano tukue no ue ni
 arimasu.
Kinoo, watakusi wa, ano tukue no ue ni áru hóñ o
 yomimásita.
7. Yamamoto-saṅ no yóku sitte iru zyúñsa wa, ano misé
 kara déte kite imasu.
Yamamoto-saṅ wa, ano misé kara déte kite iru zyúñsa
 o yóku sitte imasu.
8. Kisyá wa, nítyoo minami no hoo ni aru telsyaba de
 tomarimasu.
Kisya no tomaru telsyaba wa, nítyoo minami no hoo ni
 arimasu.

j

9. Tookyoo e yózi zyúugohuñ ni tuku déñsya wa, koko o
 nizi-haṅ ni demasu.
 'Koko o nizi-haṅ ni déru déñsya wa, Tookyoo e yózi
 zyúugohuñ ni tukimasu.
10. Sírokute ookíí húne wa, Nihóñ e itte, Yokohama de
 tomarimasu.

- KARA UETE KITE IMASU.
Yamamoto-san wa, ano misé kara déte kite iru zyūnša
o yōku sitte imasu.
8. Kisyá wa, nityoo minami no hoo ni aru telsyaba de
tomarimasu.
Kisya no tomaru telsyaba wa, nityoo minami no hoo ni
arimasu.

j

9. Tookyoo e yōzi zyūngohuñ ni tuku dénsya wa, koko o
nizi-hañ ni demasu.
'Koko o nizi-hañ ni déru dénsya wa, Tookyoo e yōzi
zyūngohuñ ni tukimasu.
10. Sirokute ookíi hune wa, Nihón e itte, Yokohama de
tomarimasu.
Nihón e itte, Yokohama de tomaru hune wa, sírokute
ookíi desu.

Section B

- A. 1. a, d
2. b, c
3. c, d
4. a, c
5. a, b, c
- B. 1. a
2. c
3. b
4. a
5. b
- C. 1. Watakusi wa, háyaku arukí koto ga dekimásita.
Watakusi wa, háyaku arukí koto wa dekimasén.
Watakusi wa, háyaku arukí koto wa dekimasén desita.
2. Kónbañ, kono hón o yōmu tumori desita.
Kónbañ, kono hón o yōmu tumori zya arimasén.
Kónbañ, kono hón o yōmu tumori zya arimasén desita.
3. Nihōngo no hón to zassi o yōmu koto ga dekimásita.
Nihōngo no hón to zassi o yōmu koto wa dekimasén.
Nihōngo no hón to zassi o yōmu koto wa dekimasén
desita.
4. Niwa de yasūmu koto ga suki desita.
Niwa de yasūmu koto wa suki zya arimasén.
Niwa de yasūmu koto wa suki zya arimasén desita.
5. Oosaka e iku hikóoki ni noru tumori desita.
Oosaka e iku hikóoki ni noru tumori zya arimasén.
Oosaka e iku hikóoki ni noru tumori zya arimasén
desita.
6. kooba o míru koto ga dekimásita.
kooba o míru koto wa dekimasén.
kooba o míru koto wa dekimasén desita.
7. Máiniti sono ryooríya de tabéru koto ga suki desita.
Máiniti sono ryooríya de tabéru koto wa suki zya
arimasén.

k

Máiníti sono ryooríya de tabéru koto wa sukí zya
arimasén desita.

8. Tookyoo e kuzi-hán ni tukú koto ga dekimásita.
Tookyoo e kuzi-hán ni tukú koto wa dekimasén.
Tookyoo e kuzi-hán ni tukú koto wa dekimasén desita.
9. koko o déru tumori desita.
koko o déru tumori zya arimasén.
koko o déru tumori zya arimasén desita.
10. yómu koto ga sukí desita.
yómu koto wa sukí zya arimasén.
yómu koto wa sukí zya arimasén desita.

UNIT 9

Section A

- | | | |
|-----------------|------------------|------------------|
| A. 1. tegami | 6. mañnéñhitsu | 11. nízippōñ |
| 2. enpitu | 7. tabako | 12. nísatu |
| 3. hón | 8. tegami | 13. issatú |
| 4. kamí, tegami | 9. níhai | 14. sántuu |
| 5. bíiru | 10. nímai, nituu | 15. íppoñ, níhoñ |
- B. 1. zyuuníhoñ 4. kyúuhai
2. zyusánboñ 5. sáñmai
3. zyúgosatu

Section B

- | | |
|------------------|----------------------|
| A. básu - yóndai | mañnéñhitsu - háppoñ |
| biñsē - gōmai | súhei - saññí |
| déñsya - yóndai | syokkoo - saññí |
| enpitu - háppoñ | tabako - háppoñ |
| hito - saññí | tegami - ittuu |
| hón - zissatú | tomodati - saññí |
| isya - saññí | zassi - zissatú |
| kabañ - hitótu | zidóosya - yóndai |
| kamí - gōmai | zimúñ - saññí |
| kyúuzi - saññí | zyúñsa - saññí |

1

- B. 1. wa, o, ga 7. e, ni, wa (or ga), o
2. wa, o, mo 8. wa, de, no, ni
3. wa, o 9. de; de, e, ka
4. no, ni, no, wa, ni, ka 10. o, ka
5. o, kara, ga 11. ga, kara, o
6. wa, ga, wa, mo 12. e, no, o

UNIT 10

Section A

hōn - zissatū
isya - saññīn
kabañ - hitōtu
kamí - gomaí
kyūuzi - saññīn
tomodatū - sannin
zassi - zissatū
zidōosya - yōndai
zimūīn - saññīn
zyūāsa - saññīn

1

- B. 1. wa, o, ga
2. wa, o, mo
3. wa, o
4. no, ni, no, wa, ni, ka
5. o, kara, ga
6. wa, ga, wa, mo
7. e, ni, wa (or ga), o
8. wa, de, no, ni
9. de; de, e, ka
10. o, ka
11. ga, kara, o
12. e, no, o

UNIT 10

Section A

- A. 1. to, ni, e
2. de, no, to, ni
3. no, wa, ni, ga, no, wa
4. no, mo, wa, no, de, o
5. wa, no, o, ni
6. ni wa, ga
7. no, wa, o, ga, no, wa, o
8. to, wa, ya, ga
9. ni wa, ga, mo
10. to, ni, no, wa, no

- B. 1. b
2. a
3. b
4. c
5. a
6. c

Section B

- A. 1. Tíyoko wa, Ákiko no imootó desu.
2. Tómeke to Másako wa, kyōōdai desu.
3. Akiko wa, Hideo no oba de, Tároo no itóko desu.
4. Hánako wa, Hideo no obasañ desu.
5. Másako wa, Tároo to Zíroo no imootó de, Tómeke no ane desu.
6. Tosio wa, Tároo no ozi desu.
7. Másao wa, Tíyoko no ozi desu.
8. Kazuo wa, Yúkiko no syūzīn de, Hideo no tití desu.
9. Tómeke wa, Tíyoko no itóko de, Háruko no musumé desu.

10. Tároo to Zíroo wa, Masao no musuko desu.

(Other answers are possible.)

- B. 1. Sízu
2. kyōōdai
3. itóko, Tosio
4. kánai, háha
5. ozi
6. Yosio, Sízu
7. Akiko, oi
8. méi, magó
9. Tároo, Másako, imootó
10. Másako, otootó

m

UNIT 11

Section A

- | | |
|----------------|-------------|
| A. 1. tosyókañ | 5. gakkoo |
| 2. tokoya | 6. teisyaba |
| 3. giñkoo | 7. ryooriya |
| 4. byooiñ | 8. tokoya |
- B. 1. tabemasu - tabetái desu.
 Góhañ to yasai wa tabétaku arimasén.
 2. ikimasu - ikitái desu.
 - ikitaku arimasén.
 3. asobimasu - asobitái desu.
 - asobitaku arimasén.
 4. mimasu - mitái desu.
 Sibai wa, mítaku arimasén.
 5. norimasu - noritái desu.
 - noritaku arimasén.
 6. beñkyoo-simasu - beñkyoo-sitái desu.
 Nihoñgo wa, beñkyoo-sitaku arimasén.
 7. nomimasu - nomitái desu.
 Bífiru wa takusañ nomítaku arimasén.
 8. moraimasu - moraitái desu.
 Hige wa sotte moraitáku arimasén.
 9. kaimasu - kaitái desu.
 Mannéñhitsu wa kaitaku arimasén.
 10. suimasu - suitái desu.
 Tabako wa íppoñ mo suitaku arimasén.

- C. 1. yónde iru - yomitái
 2. karita - karitákatta
 3. míta - mítakatta
 4. katta - kaitákatta
 5. notta - noritákatta

- D. Kaze ga kúku
 kamí o karu
 bífiru o mómu
 sibai o míru
 hige o sóru
- Góhañ o tabéru
 áme ga húru
 okane o karíru
 déñsya ni noru
 Nihoñgo de hanásu

n

Section B

- | | |
|---------------|------------|
| A. 1. b, c, a | 5. b, c, a |
| 2. c, a, b | 6. b, c, a |
| 3. a, c, b | 7. b, a, c |
| 4. a, c, b | 8. a. c. h |

D. Kaze ga kuku
kamí o karu
bífiru o nómu
sibei o mífiru
hige o sóru

gonan o vaseru
áme ga húru
okane o kariru
dénſya ni noru
Nihoŋgo de hanásu

n

Section B

- A. 1. b, c, a
2. c, a, b
3. a, c, b
4. a, c, b

5. b, c, a
6. b, c, a
7. b, a, c
8. a, c, b

- B. 1. kite, kinákute
2. ikanákute
3. noranákute
4. dékite inákute
5. nágakute

6. kawáite
7. hütte, huránakute
8. sámukute
9. tukárete ite
10. yogorete ite

- C. 1. c
2. b
3. c

4. a
5. a
6. c

UNIT 12

Section A

True-False Test

- F 1. Atúi hi ni wa taitei gaitoo o kimasu.
F 2. Watakusi no kyóodai wa tití to háha desu.
F 3. Heitai wa kírei na oŋna no hito to asobu kotó wa kirai desu.
T 4. Watakusi no súnde iru tokoro wa sízuka da kara yóku yasúmu koto ga dekimasu.
T 5. Issyúukan ni wa nanoka átte ikkágetu ni wa yoŋsyuukan-gúrai arimasu.
F 6. Watakusi wa kyóneŋ huró ni háitta kara kotosi wa moo hairánakute mo íi desu.
T 7. Beikoku dé wa Nitiyóobi ni wa taitei sigoto o simasén.
T 8. Tokoya wa kamí o katte hige o sótte kuremasu.
T 9. Kimono ga yogorete iru to taitei kírei na kimono ni kikaemasu.
F 10. Teisyaba ya koobá no áru tokoro wa sízuka desu.
F 11. Ano kádo ni táte iru tiisai oŋná no ko wa zyuŋsa desu.
F 12. Bífiru o zyuŋgohai nónda kara nodo ga kawakimásita.

O

- T 13. Nieñ no hōñ o katte teñiñ ni góeñsatu o yaru to
oturi o señeñ moraimasu.
- T 14. Tosyókañ de wa hōñ o karite yómu koto ga dekimasu.
- F 15. Suihei wa máiniti gózeñ zyuuzihañ made neru kotó
ga dekimasu.
- T 16. Watakusi no tití no ane wa watakusi no oba desu.
- T 17. Okane ga sukósi sika náí toki ni wa monó o takusañ
kau kotó ga dekimaseñ.
- F 18. Heitai wa máiniti zyotyuu ni kutí o migaite
moraimasu.

Story of Mr. Tanaka

Tanaka-saṅ ní wa ókusañ to hutarí no kodomo ga átte Tookyoo ni súnde imasu. Tanaka-saṅ no uti wa atarasikute ookii desu. Ie no usiro ni wa kirei na niwa ga arimasu. Musuko no tároo-saṅ to musume no Hánako-saṅ wa yóku soko de asobimasu. Tároo-saṅ wa zíssai de Hánako-saṅ wa hássai desu. Hutarí wa tikáku no oka no ue ni áru gakkoo e itte beñkyoo-site imasu.

Tanaka-saṅ wa máiniti uti kara sántyoo higasi no hóo ni aru zimúsyoo de gózeñ kúzi kara gógo gózi made hatarakimasu. Téñki ga íi to arúite ikimasu ga áme ga húru to déñsya ni notte ikimasu.

Nityóobi ni wa miñná ga ryooríya de góhañ o tabemasu. Sore kara kooeñ e saño ni ikimasu.

Sitigatu zyúgoniti ni Tanaka-saṅ wa Beikoku ni súnde iru otooto no Tosio-saṅ kara tegami o moraimásita. Tosio-saṅ wa Beikoku no gakkoo de beñkyoo simásita ga Nihón e káette Eigo no señséi ni náru tumori désita. Sitigatu sañzyuu itiniti no hune ga Sañ Hurañsisuko o déte kara Hatigatu zyúusaniti ni Yokohama e tukú hazu desita.

Zyúusaniti no ása wa Tanaka-saṅ no uti no monó wa miña taiheñ isogasíi désita. Tanaka-saṅ no ókusañ wa tabemóno o takusañ katte kimásita. Sakana ya nikú ya yasai ya kudámono ya pán ya otya o kaimásita. Sore kara tabakoya de tabako o katte okasiya de okási o hitóhako kaimásita.

Okusañ ga tabemóno o kai ni itte iru aida ni Tanaka-saṅ wa hutarí no kodomo o tokoya e turete ikimásita. Kodomo ga kamí o katte moratte iru aida ni Tanaka-saṅ wa hige o sótte moraimasita.

p

Tokoya o déte kara okasiya no máe o tóotte ita toki ni ókusañ ga okasiya kara déte kita kara issyo ni arúite kaerimásita.

Uti e káette kara miña huró ni hairimásita. Sore kara miña kírei na kimono ni kikaemásita. Hánako-saṅ wa ototoi katte moratta akai kimono o kimásita. Tároo-saṅ wa atarasíi yoohuku o kimásita.

Tosio-saṅ wa gozi-góro ni Tanaka-saṅ no uti e tukimásita. Tosio-saṅ wa Tanaka-saṅ no ókusañ wa sitte imásita ga hutari no kodomo wa made mita koto ga arimaséñ désita. Tanaka-saṅ wa kodomo ni made mita koto ga arimaséñ désita.

ya yasai ya kudamono ya pan ya uya u aaaaaa
kara tabakoya de tabako o katte okasiya de okási o
hitóhako kaimásita.

Okusañ ga tabemóno o kai ni itte iru aida ni
Tanaka-sañ wa hutari no kodomo o tokoya e turete ikimásita.
Kodomo ga kamí o katte moratte iru aida ni Tanaka-sañ wa
hige o sótte moraimasita.

p

Tokoya o déte kara okasiya no mée o tóotte ita
toki ni ókusañ ga okasiya kara déte kita kara issyo ni
arúite kaerimásita.

Uti e káette kara miñna huró ni hairimásita.
Sore kara miñna kirei na kimono ni kikaemásita. Hánako-
sañ wa ototoi katte moratta akai kimono o kimásita.
Tároo-sañ wa atarasí yochuku o kimásita.

Tosio-sañ wa gozi-goro ni Tanaka-sañ no uti e
tukimásita. Tosio-sañ wa Tanaka-sañ no ókusañ wa sitte
imásita ga hutari no kodomo wa made mita koto ga arimasén
desita. Tanaka-sañ wa kodomo ni Tosio-sañ o syookai-
simásita. Tosio-sañ wa Tároo-sañ ni Beikoku de katta
mañnéñhitu o yarimásita ga Hanako-sañ ni wa hón o
yarimásita.

Answers to questions on the Test Story

1. In Tokyo.
2. A large new house.
3. 4 persons.
4. A garden.
5. Taro and Hanako.
6. 10 years old.
7. 8 years old.
8. On top of a slope nearby.
9. 3 cho east of his home.
10. From 9 a.m. to 5 p.m.
11. When the weather is good he walks but when it rains
he goes by streetcar.
12. They eat at a restaurant and go for a walk in the
park.
13. On the 15th of July
14. In America.
15. He studied in an American school.
16. A teacher.
17. On the 13th of August.
18. Fish, meat, vegetables, fruits, bread, tea, ciga-
rettes, candies and etc.
19. To the barber.
20. He got a shave.
21. From the front of the candy store.
22. They took a bath

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23. His new suit.
24. The red kimono she bought the day before yesterday.
25. Around 5 o'clock.
26. The two children.
27. A fountain pen that he bought in America.
28. A book.

Section B

A. 1. d	5. a	9. c
2. b	6. e	10. d
3. d	7. c	11. d
4. e	8. a	12. b
B. aida	T P	kyónen
ása	T	kyóo
asitá	T	máe
áto	T P	máiniti
íma	T	móto
késa	T	náka
kinóo	T	ototoi
kotosi	T	sakúban
		señsyuu
		sita
		sóba
		sóto
		sugi
		tonari
		ue
		usiro

Section C

List 1

1. Ano misé de wa mañēhitsu o utte imasu.
2. Are wa nisañen surú desyoo.
3. Dóozo biñsen o mísete kudasai.
4. Kono biñsen wa aimari takái desu.
5. Nieñ nízyuu gósen simasu.
6. Kono huutoo wa yasúi kara kaimasyóo.
7. Sañzi yóhzyuu góhun no kisyá de tatimasu.
8. Sañzikañ gurai kakáru kara Tookyoo e sitízi zyugohuñ mae goro ni tukimasu.
9. Kinóo wa kisyá ga koko okurete déta kara sitízi zippuñ made tukimasén desita.
10. Koko kara Oosaka made hikóoki de gorokuzíkañ kakarimasu.
11. Ano kádo ni tátte iru hito wa zyúñsa desu ka?

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12. Koko kara míru koto ga dekimasén.
13. Ano ryooríya kara déte kuru hito ni kíkimasýoo.
14. Sitúrei desu ga - . Tookyoo e iku kisyá no déru tokoro wa dóko desu ka?
15. Sono kisyá no déru teisyaba wa koko kara gótyoo kita no hoo ni arimasu.

9. Kinó wa kisyá ga koko okurete déta kara sitízi zippun made tukimasen desita.
10. Koko kara Oosaka made hikóoki de gorokuzíkan kakarimasu.
11. Ano kádo ni tátte iru hito wa zyuúsa desu ka?

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12. Koko kara míru koto ga dekimasen.
13. Ano ryooíya kara déte kuru hito ni kikimasyoo.
14. Sitúrei desu ga - . Tookyoo e iku kisyá no déru tokoro wa dóko desu ka?
15. Sono kisyá no déru teisyaba wa koko kara gótyoo kita no hoo ni arimasu.
16. Tugí ni déru kisyá wa Tookyoo e ikimasen.
17. Kónban, Tookyoo e iku tumori desu.
18. Ano básu wa Tookyoo e iku desyoo.
19. Sirimasen. Ano básu ni notta kotó wa arimasen.
20. Básu ni noru kotó wa kirai desu.
21. Mañnéñhitu ga irimasu. Anáta no o kasite kudasái.
22. Mañnéñhitu wa mótte imasen ga eñpitu wa sánboñ mótte imasu.
23. Kyoo, tegami o sañsituu káku tumori desu.
24. Kamí ga irimasu ka? Háí, gomaí-gúraí irimasu.
25. Anáta ga káite iru aida ni watakusi wa tabako o nóñde kono zassi o yomimasyoo.
26. Kinoo tegami o káku hazu desita ga kakimasen desita.
27. Tomodati ga hutari uti e asobi ni kita kara káku koto ga dekimasen desita.
28. Hitóri wa okási o hitóhako motte kimasita.
29. Kudámono mo hitóhukuro motte kimasita ka? Iie, motte kimasen desita.
30. Doozo tabako o hitóhako kudasai.
31. Anáta no ókusan ni átta koto wa arimasen.
32. Ima, uti ni iru kara issyo ni kaerimasyoo.
33. Musuko wa gakkoo e itte imásu ga súgu káette kuru desyoo.
34. Kore wa kánaí desu.
35. Hazimete ome ni kakarimasu. Doozo yorosiku.
36. Koko wa sízuka de kirei na tokoro desu née.
37. Musuko ga káette kuru to sízuka zya arimasen.
38. Inú to asobu toki wa sízuka zya arimasen.
39. Kyóodai ga náí kara itoko no Hánaiko to asobimasu.
40. Hánaiko wa ane no musumé desu.
41. Tokoya e itte kamí o katte moraitái desu.
42. Hige mo sótte moraimasyoo.
43. Kutú wa dékite iru desyoo ga íma tóri ni iku koto wa dekimasen.
44. Señtakumono o señtakuya e motte ikitái desu.
45. Tutumí o takusañ mótte ite mo arúite kaeritái desu.
46. Kimono ga yogoreta kara kirei na kimono ni kikaetái desu.

47. Íma huró ni háitte mo íi desu ka? Iie, hatizi made mátte kudasai.
48. Otootó ni kutú o migaite moraimasyóo.
49. Añmari sámuku náí kara gaitoo o kinákute mo íi desyoo.
50. Íma kite iru tyairo no yoohuku wa yogorete imasu ga señsyuu señtakuya e motte itta aóí yoohuku wa máda dékite imasén.

List 2

1. Kyóo hónya de hón o kaimasita.
2. Sañeñ sitizyuu góseñ desita.
3. Teñiñ ni góeñ yarimasita.
4. Oturi o itieñ nízyuu góseñ kuremásita.
5. Ikkágetu ni wa nañsyúukan arimasu ka? Yoñsyúukan arimasu.
6. Mokuyóobi kara Doyóobi made inaka de yasumimásita.
7. Tokei o mótte imasu ka? Háí, mótte imasu.
8. Gózi nízyuu happuñ máe desu.
9. Sánzi zyuuroppuñ sugí desu.
10. Hatizi-hañ-góro desu.
11. Ano sirói takái tatémono wa nán desu ka?
12. Sirimasén. Zyúnsa ni kiite mímasyóo.
13. Zyúnsa wa taitei soñna koto o sitte imasu.
14. Sitte íru desyoo ga watakusi wa Eigo ga dekinai kara kiku koto wa dekimasén.
15. Anó hito wa Nihongo wa dekimásu ga Eigo wa dekimasén.
16. Anáta wa Eigo ga dekiru kara anáta ga kiite kudasai.
17. Anáta wa Nihon no zyúnsa to hanásita koto ga arimásu ka?
18. Kono kádo ni tátte iru zyúnsa to hanásita koto ga arimásu.
19. Zyúnsa to hanásu koto wa kirai desu.
20. Kónbañ Yokohama e káeru hazu da kara isoíde kudasai.
21. Bíru o íppai ikága desu ka?
22. Kyúuzi ga kúru mae ni tabako wa ikága desu ka?
23. Arígateo gozaimasu ga watakusi wa tabako wa nomimasén.
24. Karita sánsatu no zassi o kaesimásita ka?
25. Tomodati wa Tookyoo e ryokoo-suru tumori desu.
26. Watakusi no monó wa mittí no kabañ ni iremásita.
27. Késa, kudámono o hitóhukuro to okási o hutáhako kaimásita.

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28. Koko kara zidóosya o sándai míru koto ga dekimasu.
29. Itídai no zidóosya ni rokúniñ noru koto ga dekimasu.
30. Kyóo wa, señ kyúuhyaku yóhzyuu rokúneñ Sitigatu nízyuu rokuniti desu.
31. Imootó wa kekkon-site imasu.
32. Imooto ni wa musuko ga hitóri arimasu.
33. Musuko no Tároo wa zyuunísai desu.
34. Tití wa señséi de tikáku no gakkoo de osiete imasu.
35. Gakkoo wa uti no tikáku ni aru kara taiheñ béñri desu.
36. Taiheñ isopásai kara nobái made káotto kúru...

22. Kyūuzi ga kuru mae ni tabako wa ikaga desu ka?
23. Arigatoo gozaimasu ga watakusi wa tabako wa nomimasēn.
24. Karita sānsatu no zassi o kaesimásita ka?
25. Tomodati wa Tookyoo e ryokoo-suru tumori desu.
26. Watakusi no monó wa mittú no kabañ ni iremásita.
27. Késa, kudámono o hitóhukuro to okási o hutáhako kaimásita.

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28. Koko kara zidóosya o sándai míru koto ga dekimasu.
29. Itídai no zidóosya ni rokúniñ noru koto ga dekimasu.
30. Kyóo wa, sēn kyūhuyaku yōnzyuu rokúneñ Sitigatu nízuyu rokuniti desu.
31. Imootó wa kekkōn-site imasu.
32. Imotoo ni wa musuko ga hitóri arimasu.
33. Musuko no Tároo wa zyūunísai desu.
34. Tití wa sēnsēi de tikáku no gakkoo de osiete imasu.
35. Gakkoo wa uti no tikáku ni aru kara taiheñ bēñri desu.
36. Taiheñ isogásii kara rokúzi made káette kónai desyoo.
37. Kore wa kirei na níwa desu nee.
38. Kisyá ya deñsya ga kono tikáku o tooránai kara taitei sízuka desu.
39. Tití wa máda káette inái kara káette kuru made niwa ni kosikákete imasyoo.
40. Háha ga nete iru kara sízuka ni arúite kudasai.
41. Asitá wa ása háyaku inaka e ikitái desu.
42. Okane o ageru kara kippu o katte kite kudasai.
43. Teisyaba e iku mae ni señtakumono o tótte kimasyyoo.
44. Señtakumono wa dékite iru desyoo.
45. Karita yónsatu no hōn o tosyōkañ e kási ni ikitái desu.
46. Hitóri de inaka e iku tumori désu ka?
47. Tomodati mo issyo ni iku desyōo ga watakusi wa tomodati ga itté mo ikanákute mo iku tumori desu.
48. Kurói yoohuku o kite tyairo no kutú o hakimasyōo.
49. Kono waisiyatu wa yogorete iru kara kirei na waisiyatu ni kikaemasyōo.
50. Boosi wa kabútte ikimasu ga gaitoo wa kite ikanákute mo íi desyoo.

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